CHRISTIAN DEMOCRACY FOR AMERICA

BY
HAROLD O. PRESTON AND KARL W. REED, JR.

Cordially yours

Ralph Welles Keeler

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"WE'RE GOING OVER"

Your task is to keep the home fires burning for Christian Democracy

Christian Democracy for America

BY
DAVID D. FORSYTH
and
RALPH WELLES KEELER

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FOREWORD

Two men stood in the Colosseum at Rome.

"Think of the men who have stood here!" said one.

"Think of the men who *will!*" said the other.

That is the Christian outlook in all ages. It fronts the dawn. Its word of command is "Eyes Front!"

The one hundredth anniversary of the beginning of Methodist Missions in 1819 is not being celebrated by a history of the past but by a program for a future. The Centenary World Program of Methodism is an expression of the only answer which the Christian Church can make to a world at war—a vigorous and world-wide extension of the kingdom of God.

Two volumes dealing with the place of Christianity in the world situation are published as part of the observance of the Centenary of Methodist Missions.

The present volume considers the place of the Church through its home missions, in strengthening the forces of Christian democracy in our own land. A companion volume, The Christian Crusade for World Democracy, deals with the relation of Christian missions to world democracy.

The books are designed for use in Mission Study classes in Epworth Leagues, young people's societies, church groups, and Sunday schools, as well as for general reading.

The authors of Christian Democracy for America desire to acknowledge the helpful suggestions made by the superintendents of the several departments of the Board of Home Missions and Church Extension of the Methodist Episcopal Church. They wish also to give credit to Miss Edith M. Williamson, for the research work done and her careful work upon many of the maps used, to Rev. Crawford Trotter for writing the immigrant chapter as it appeared in the summer edition, to the Rev. Paul Barton, for work done on the preliminary draft of the chapter on The Challenge of the Christ, to Dr. I. Garland Penn, corresponding secretary of

the Freedmen's Aid Society of the Methodist Episcopal Church, for material and suggestions for the chapter on "The Negro and the Church," and to Mr. Carl F. Price for his careful reading of the manuscript and helpful criticism.

America will be what we make it. May the words of Katherine Lee Bates be our song as we labor to make it a land of Christian democracy.

"O beautiful for spacious skies,
For amber waves of grain,
For purple mountain majesties
Above the fruited plain.
America! America!
God shed his grace on thee,
And crown thy good with brotherhood
From sea to shining sea!

"O beautiful for pilgrim feet,
Whose stern, impassioned stress
A thoroughfare for freedom beat
Across the wilderness!
America! America!
God mend thine every flaw,
Confirm thy soul in self control,
Thy liberty in law!

"O beautiful for heroes proved
In liberating strife,
Who more than self their country loved,
And mercy more than life.
America! America!
May God thy gold refine,
Till all success be nobleness,
And every gain divine!

"O beautiful for patriot dream
That sees beyond the years
Thine alabaster cities gleam
Undimmed by human tears!
America! America!
God shed his grace on thee,
And crown thy good with brotherhood
From sea to shining sea!"

I was listening to the most wonderful narrative I had ever heard. Or, no, I did not listen. The low-ceiled room, lined on every side with books, vanished. I sailed across uncharted seas with a band of men and women who were daring unknown dangers to be free. I saw them in their winning struggles with the wilderness and with the Indians. In the same cause of freedom I boarded a boat with them in the night, and watched them fling casks of tea into the dark waters about them. I rode with Paul Revere, and heard the shots of the minute men at Lexington and Concord. I heard the deathless words of Nathan Hale as he waited his doom. I cheered a dashing man named Arnold as he turned the tide of victory at Saratoga, and, with sinking heart, saw him turn traitor afterward. I suffered with Washington at Valley Forge and marched beside him on and on, until I stood before Yorktown, and saw freedom again win its victory. . . . He had magically swept open the door into an undiscovered land—*my* undiscovered land—where men dared all for freedom with a red-white-and-blue flag waving above them.—*Arthur Goodrich, in The Sign of Freedom.*

The hand of destiny has prepared us for this day. From the day when the Puritan fled from the thraldom of autocracy to find a new home in a new West, the hand of the Omnipotent has guided us. With the building of the home went the establishment of the church and the schoolhouse, to guide us in the free and open worship of our God and in the teaching of our youth the fundamental principles of democracy. A great continent developed before us. The rich coal deposits and vast forests of the North, the mighty steel industries and the numerous manufactories of the East, the great cotton fields of the South, and the full granaries of the West—all these were developed to make us the wealthiest nation in the world. At last the hour has come, in the world crisis, when resources shall weigh the scale for autocracy or democracy.—*R. Lawrence Coughlin, in The Star of the West.*

The only kind of Christianity that is going ultimately to succeed anywhere is the kind that works here in America, for sooner or later all the objections, philosophical, commercial, and otherwise, which are met in America must be faced elsewhere. What the world has been waiting for through the centuries is a sample Christian nation. America has the best chance of being that sample. Consequently, every movement which better expresses Christian ideals in American life makes easier the task of the missionary abroad. On the other hand, any custom that is unjust makes more difficult the task of our foreign workers.—*Edward Laird Mills.*

CHAPTER I

DEMOCRACY'S FOUNDATIONS

A Spokesman for World Democracy

America has become spokesman for world democracy. The experiment expressed in the Declaration of Independence has proved a dream worthy the acceptance of all people. From the national capital of the United States of America has gone forth the challenge which is to change the status of human relationships the world over. On the streets of Bombay and in the tea houses of China men are discussing the meaning of a democracy for which the world must be made safe at the cost of hundreds of thousands of lives. An ideal of human brotherhood, economic justice and social fair play is being interpreted by folks who gave it scant heed a few months ago. The minds of men are aflame with the the fires of a new day. And America, only a short time ago a handful of colonists with a new idea, but now a nation one hundred and four millions strong, is leading the way to a practical application of all that the term "democracy" means.

And what does "democracy" mean? It is not a mere rhetorical catchword. Wrought out in the rough school of a nation's development, it is a part of the life of a people seeking the highest form of self-government, both as individuals and as a nation. For only as individuals prove the theory of personal self-government are they able successfully to apply its principles nationally to affairs which concern the larger group. In demonstrating ability for self-government one best learns what democracy means. But statements brought to utterance by the world war give a firm foundation for democracy's interpretation. President Wilson pleads for "fair dealing, justice, the freedom to live and be at ease

against organized wrong, . . . the right of those who submit to authority to have a voice in their own governments, for the rights and liberties of small nations, for a universal dominion of right by such a concert of free peoples as shall bring peace and safety to all nations and make the world itself at last free."

Such a statement implies a background of national life capable of bringing to fruition the ideals which it embodies. It suggests a development which has forced into practice the theories upon which it is based. It calls up the struggle to clear the forests. It sees the prairie schooner lumbering along the rough and tiresome trail. Log cabins in the wilderness, the fight to maintain existence, the efforts to raise and educate a family under adverse conditions, all come to mind. Communities take the place of stockade forts. Commonwealths with citizens striving for the good of all multiply. And suddenly, out of the apparent lack of a national consciousness, men are seen marching to battle for the ideals of "my country." In an hour of world chaos the nation has risen to declare by every form of sacrifice that it believes implicitly in all that it has taught and sung.

Democracy's Foundations

This manifestation of sacrificial devotion speaks eloquently for the foundations upon which our democracy rests. As a nation we have not reached perfection. There is still a long road to travel. We may even ask ourselves if our nation has become so righteous, so filled with the spirit of economic and social justice, so alive to the real content of the term "brotherhood," so keen to worship God and do his will, that we are ready to give to the world a form of religion that will make possible the practical applications of all that democracy involves. But the fact that religion of a practical character enters into the most fundamental aspects of our thinking of democracy cheers the heart of the world to expect great things from us, for the foundations of our national life are rooted in faith in God.

A seeking to know God has been a part of the whole adventure of settling the United States. Along with the growth of the nation has gone the growth of the Christian Church. Many of the early pioneers carried with them not only the dream of new communities but also the purpose to make these communities Christian. The preacher went along with the pathfinder and homesteader. As railroads pushed their way over the mountains and across the plains the church sent out its home missionaries in order that the people might not forget God in their new environment. The same folks who toiled in the forest or in the field during the week gathered on Sunday to hear the message of the Christ. Only in those settlements where no minister was provided did the ardor for the kingdom of God disappear. And the people from such communities have had to take cognizance of the Christian idealism of those who held to the worship of God when it has come to the formulating of the larger policies of government.

What a tribute to the faith of our fathers is the work which has been done by the public schools! They believed in an intelligent knowledge of God and provided for the training of the young so that they might have a faith that would endure. Here the story of the stars and stripes was woven into the lessons of the day. Patriotism was taught. The atmosphere of learning had in it a devotion which would last through life. It was all a part of the larger ministry of the church, because churchmen were always the first to recognize the need of education and most eager to help provide it. They felt it essential to the establishment of the right kind of homes. Around the open fire at night it was possible to give practical application to the principles of democracy learned in the log school during the day. The public school, the home and the church have worked as one in promulgating the principles which now are the rock-bed foundation of our national ideals.

Every denomination has contributed to the great adventure of settling the country and providing the settlers

with high ideals of thought and life. The very hugeness of the task has demanded the best that every expression of religion could give. It is not the job of any one denomination. The very idea of democracy would exclude such a thought. And to-day, more than at any time in the history of the religious bodies of the United States, is there a tendency toward Christian unity of effort and practical cooperation. How this will hasten the day when Christian democracy will be the ruling practice of the land! The nation is looking to the Church for greater leadership than has been furnished. In the story of what one denomination has done and is planning comes the challenge for all denominations to recognize the fact that to-day is the hour of the nation's need. Now may service be rendered that will count forever.

Methodism a Force for Democracy

In the task of Christianizing the democracy of America the Methodist Episcopal Church has had a worthy part. The circuit rider was an early arrival in the history of our country. From hamlet to hamlet he ministered as he found opportunity. Nor was he a recluse of the study. One of those to whom he preached, he was as concerned as were they over the material development of the country. When Jason Lee discovered the great possibilities for the United States in the Oregon Country he counted it as much a part of his ministry to plead with national leaders to acquire this valuable land as he did to present the doctrine of Christian brotherhood among those who were then living in the Willamette Valley.

The first Protestant sermon preached west of the Rocky Mountains was delivered in 1834 by Jason Lee near the present site of Blackfoot, Idaho. When the Missionary Society of the Methodist Episcopal Church was organized in 1819 there were only three white, Anglo-Saxon, permanent settlements in all the territory now comprised in the frontier States and South Dakota, Nebraska, Kansas, Oklahoma, Texas, Minnesota, Iowa, and Missouri. Saint Louis, on the

THE OLD FRONTIER AND THE NEW

Mississippi, was an outfitting point for the western fur trade and was more French than English. Vancouver, on the Columbia River, was under the control of the British Hudson Bay Company. Astoria, one hundred miles farther down the same stream, had been feebly touched with American influence by John Jacob Astor.

Yet it was this section of the country which decided the issues of the Presidential election of 1916, and which is destined to become more and more influential in political affairs. It is now the most purely and intensely American section of the country, and the intrepid and adventurous Methodist circuit rider had much to do with making it so. To these Knights of the Saddlebag is due in no small degree the deeply embedded ethical sense which now flowers out so beautifully in wholesome habits and beneficent statutes. Nine of the twelve frontier States now are "dry," while Nevada and Wyoming are to vote on prohibition in the fall of 1918. Most of these States also have woman suffrage and laws for workmen's compensation, regulation of public utilities, the abolition of child labor, the minimum wage, the limitation of hours of service for women, and the initiative, referendum, and recall. Christian democracy? The circuit rider could not have dreamed of the results which would thus come in part from his arduous labors and ministry.

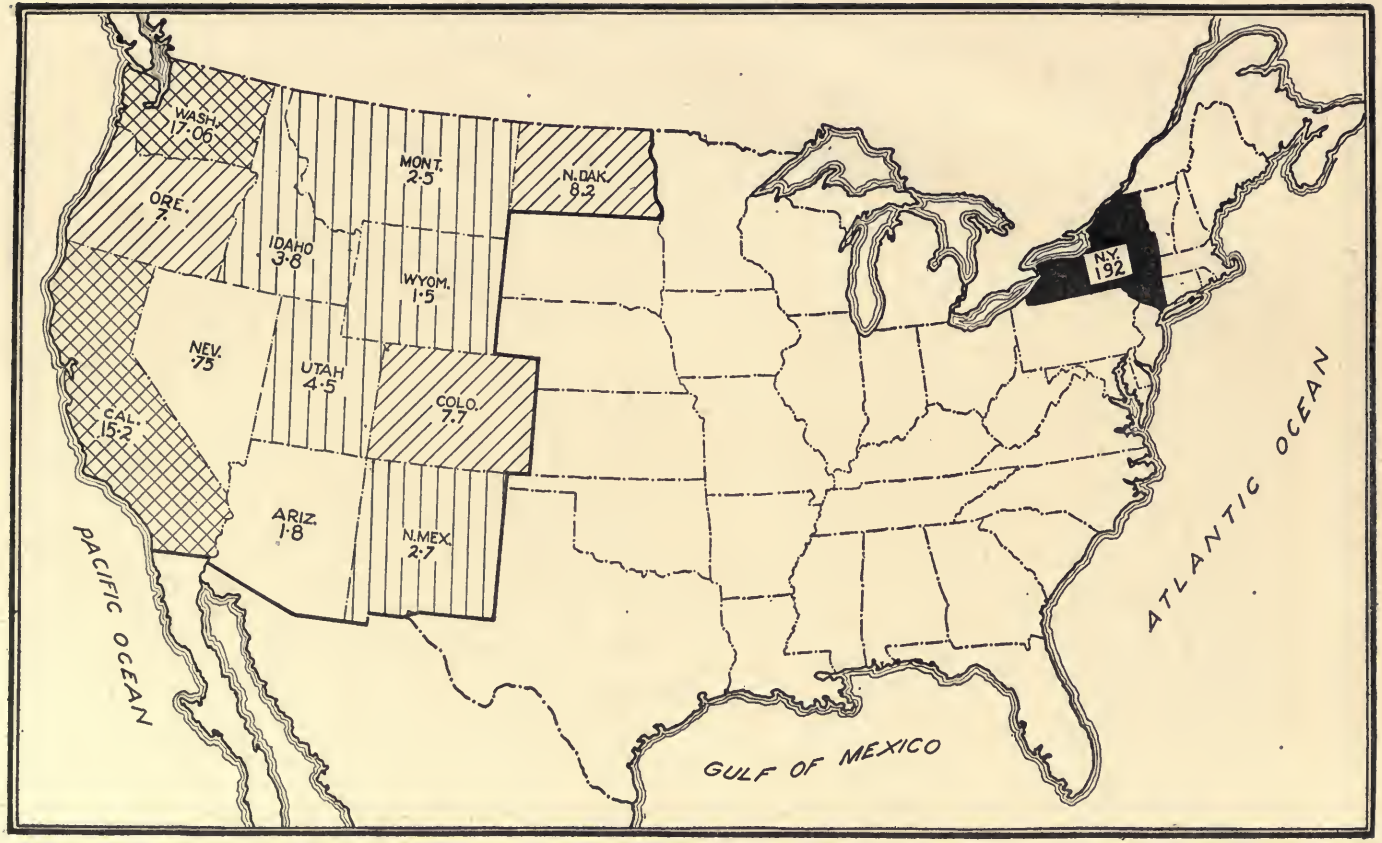
A Tribute to the Circuit Rider

In addressing the delegates to the General Conference of the Methodist Episcopal Church in 1908 President Theodore Roosevelt said: "The Methodist Church plays a great part in many lands; and yet I think I can say that in none other has it played so great and peculiar a part as here in the United States. Its history is indissolubly interwoven with the history of our country for the six score years since the constitutional convention made us really a nation. Methodism in America entered on its period of rapid growth just about the time of Washington's first presidency. Its essential democracy, its fiery and restless energy of spirit, and

the wide play that it gave to individual initiative all tended to make it peculiarly congenial to a hardy and virile folk, democratic to the core, prizing individual independence above all earthly possessions, and engaged in the rough and stern work of conquering a continent. Methodism spread even among the old communities and long-settled districts of the Atlantic tidewater; but its phenomenal growth was from these regions westward. The whole country is under debt of gratitude to the Methodist circuit riders, the Methodist pioneer preacher, whose movement westward kept pace with the movement of the frontier, who shared all the hardships in the life of the frontiersman, while at the same time ministering to that frontiersman's spiritual needs, and seeing that his pressing material cares and the hard and grinding poverty of his life did not wholly extinguish the divine fire within his soul."

The Modern Frontier

The rapidity of settlement of any country depends in part upon the amount of tillable land available. This accounts for the vast stretches of land passed over by early settlers pushing westward. The rush to the Pacific Coast wiped out the frontier in a technical sense. In reality it left a great frontier in between more settled sections of the country. Because of this the frontier still remains for the church. Twelve great States comprise the frontier as defined for the home mission work of the Methodist Episcopal Church. While there are a few strong cities within this boundary, for the most part the land is but sparsely settled. By actual census the State of New York has a larger population than the combined States of Arizona, California, Colorado, Idaho, Montana, Nevada, New Mexico, Oregon, North Dakota, Utah, Washington, and Wyoming. Five people to a square mile does not crowd anyone very roughly. The abundant resources of this frontier have been and will be utilized only as the increasing pressure of population forces development. Our geographies long since ceased to



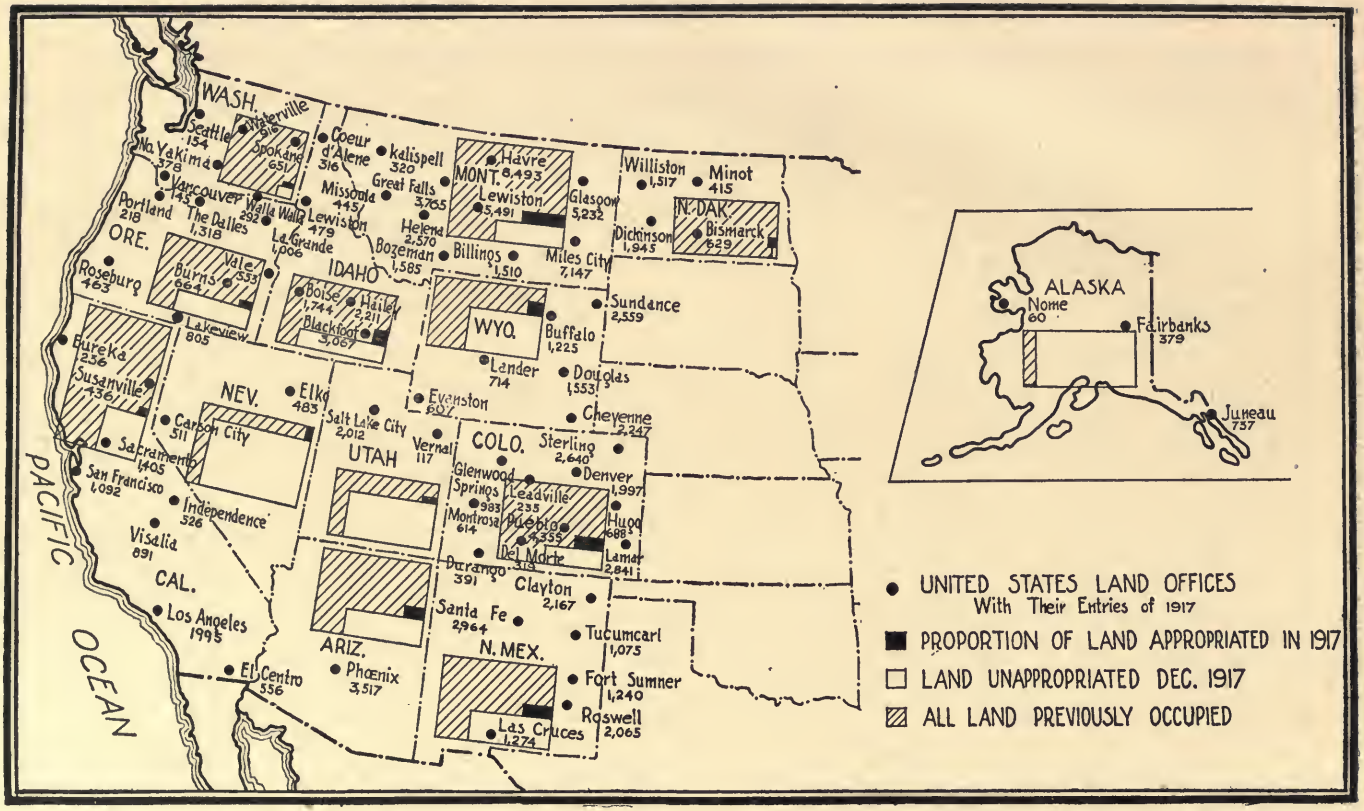
FRONTIER TERRITORY ADMINISTERED BY THE DEPARTMENT OF FRONTIER WORK OF THE BOARD OF HOME MISSIONS AND CHURCH EXTENSION OF THE METHODIST EPISCOPAL CHURCH SHOWING DENSITY OF POPULATION PER SQUARE MILE

mark a portion of the map with the romantic term "frontier." But there will be frontier conditions and problems until the population becomes much more dense than it is to-day, and that time is a long and indefinite period in the future. During this interim the church must continue to make sure that the foundations of our democracy are cemented together by the teachings and principles of Jesus Christ.

Available Lands for Settlement

New settlers are constantly crowding into the frontier section. The land to be obtained is plentiful. And as they come to build new homes and lay out new communities the Methodist Episcopal Church, in common with other denominations, must meet the developing religious needs. On account of the general impression that the frontier has passed away hundreds of towns and villages have been left without any Protestant church whatever. The seriousness for democracy of such a condition is seen when it is noted that the total number of homestead patents issued in frontier territory by land officers in these States for 1917 was 43,727, a number exceeded only in 1913-14. Over 100,000 original homestead entries were made in the same time. In one of these States four out of ten land offices registered at the rate of over 100 homesteads a week. In Montana alone over 3,000,000 acres were appropriated and still there are 11,000,000 acres to be disposed of in this way. The 60,000,000 acres given to the frontier States for educational purposes are also finding their way into the hands of intending settlers, either by rental or sale. In one instance, in 1917, $1,250,000 worth of such land was sold for an average price of $17.84 an acre. Some of it brought $40 an acre. All of this land was unirrigated.

The sale of railroad land is making available for settlement other opportunities for the adventurous homesteader. In these same States the government, in order to secure the building of the great transcontinental railroads, gave them



THIS MAP INDICATES TOTAL AMOUNT OF LAND TAKEN UP, AMOUNT TAKEN UP IN 1917, AND THE NUMBER OF PEOPLE WHO MADE ENTRIES FOR SUCH LAND. IT DEMONSTRATES THE YEARLY INCREASE IN THE RESPONSIBILITY OF THE METHODIST EPISCOPAL CHURCH AND POINTS TO FUTURE RESPONSIBILITY.

over 60,000,000 acres of land along their right of way. The Canadian Pacific Railroad sold in 1917 over 750,000 acres of the land which it secured in this way. The irrigated land sold for $46 an acre, the unirrigated for $16. Most of this land lies directly north of our frontier and is similar in natural characteristics to our own. There are also hundreds of thousands of acres of "logged-off" lands in the Northwest, owned by lumber companies and at present held at discouraging prices. As the population pressure increases the high prices demanded will be paid. The fact that over a million acres of Indian lands were sold in 1917 indicates the rapidity with which people are occupying these present-day opportunities of the West.

The great private grants, given in the days of Spanish and Mexican domination in California and New Mexico, must also be taken into account. Nearly one half of the coast land of California for twenty-five miles inland was given in such grants. The Maxwell grant near Cimarron, in New Mexico, is 35 by 55 miles in extent and contains 1,714,764 acres. Only 5,000 acres of this land was farmed while the original owner was alive. The Beale Ranch of 170,000 acres in the San Joaquin Valley, in California, was divided for sale as late as 1912. These grants tend constantly to be broken up and sold in smaller lots.

Finally there are the numerous large private ranches, variously acquired, all over the frontier. A striking example of this sort of possession is the Miller and Lux ranches in California, which extend from San Diego to Oregon. It is said that the owners could drive their cattle or sheep from Mexico to Oregon without having to camp overnight on any land not owned by the firm. The acreage of these ranches runs into the millions and it has been conservatively valued at $30,000,000. Recent scientific studies and experiments, by which careful preparation of the soil in dry-farming areas produces crops with an annual rainfall as low as ten or twelve inches, lead to the assumption that most of this land is potentially agricultural.

Irrigation

Irrigation is adding to the acreage available for cultivation. In a literal sense it is making the desert blossom and bear fruit. By a process of dams and canals or ditches,

UNITED STATES GOVERNMENT IRRIGATION PROJECTS IN FRONTIER TERRITORY

water is provided the thirsty land as the need requires. This makes possible the cultivation of land for years considered to be useless for agricultural purposes. In 1915 there was

an irrigable area of 1,405,000 acres on irrigation projects owned by the United States. Eight hundred and fifty thousand acres were actually "cropped" or cultivated, while a million acres were actually irrigated. The accompanying map shows only the irrigation projects under the control of the United States Reclamation Service. Extensive use has been made also of the Carey Land Act, in which the States participate. Moreover, all along the water courses of the Rocky Mountains irrigation to the extent of the then available water resources was practiced for many years by private individuals before the national government became interested in it. The irrigated acreage of all sorts is now 15,000,000. This is ten times the area shown on the map; 40,000,000 additional acres could be irrigated if sufficient capital were expended in constructing dams, reservoirs, and ditches. The Truckee-Carson project in Nevada has 200,000 acres of irrigable land, only one sixth of which is actually irrigated and cultivated. It will be some years, therefore, before this project and others like it reach their full development. The irrigation projects with the small-sized farm and intensive cultivation present opportunities for a complete and fine community life. Four or five thousand acres of cultivated land will sustain a good-sized town, where the farmers may live together and enjoy good social and educational advantages.

Characteristics of the Frontier

The newness of the frontier is what makes it an urgent challenge to the church. So far as its Anglo-Saxon and Protestant civilization is concerned it is mostly less than two generations old. This newness means that financial resources for the development of the country must come from outside. When the land is taken up by homesteaders it is but the beginning. Everyone is obliged to begin from the ground up. Each settler must build a barn instead of inheriting one from his ancestors. Houses to live in, schoolhouses for the children, courthouses, public business build-

ings, churches, parsonages, roads, fences, bridges, culverts—everything must be provided at once. It is a staggering task, but it must be done. Public buildings may be built out of the proceeds of bond issues and the cost passed on to another generation. Mercantile houses, elevators, and banks may be built on credit. And the local church is at a great disadvantage unless the church at large can be drawn on for substantial assistance. This is the *raison d'être* for home mission and church extension aid.

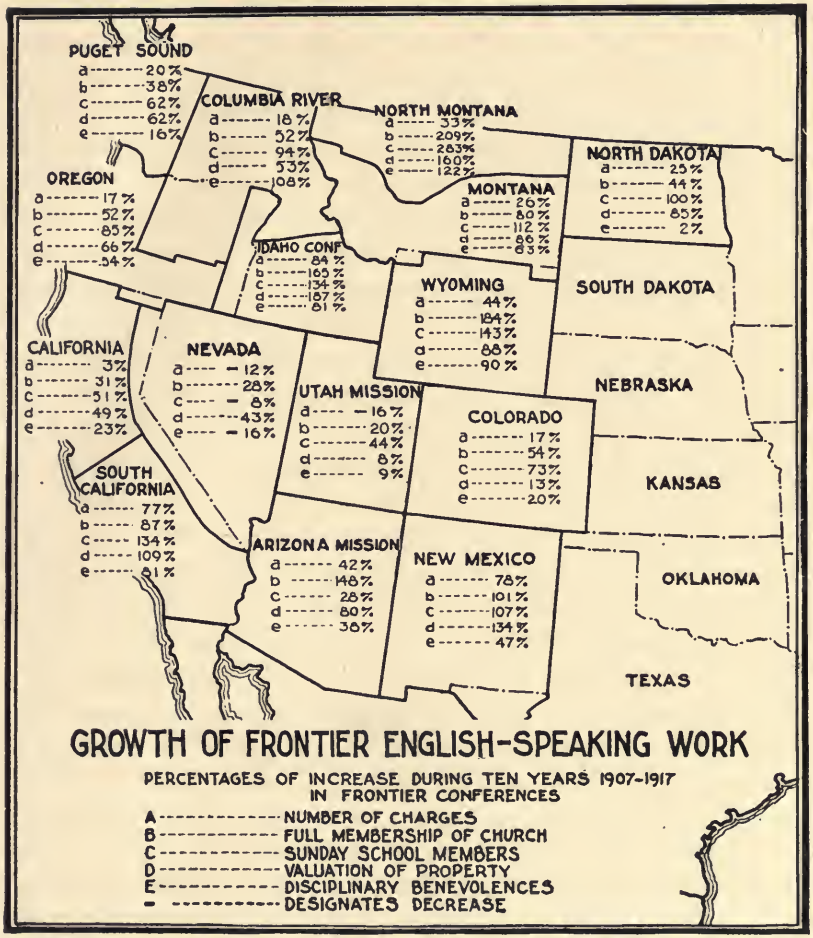
Modern methods of communication and transportation have caused increased rapidity in frontier development in recent years. The map is ever changing. The town of Richey, Montana, is an illustration. The secretary of the Chamber of Commerce writes that "lots were sold on August 18, 1916, and our town is only eighteen months old. We have a population of about 450, with forty business places divided among every possible enterprise. There are five grain elevators, two steam-heated hotels, three poolrooms, two garages, four hardware stores, four restaurants, three lawyers, three land officers, two banks with over $120,000 each, two drug stores, four general stores, two blacksmith shops, a bakery, a dentist, a bowling alley and shooting gallery, a brick moving-picture theater, five lumber yards, a confectionery, a shoe-repairing shop, a theater and dance-hall combined, a two-room and concrete basement school with about fifty pupils and two teachers, two butcher shops, and one church with a very small attendance."

It is the last item which sounds a challenge to Christian democracy. The very rapidity of modern frontier growth accentuates the need for promptness. And Methodism must be alert to hear the cry. Help for the adequate presentation of the message of the Christ must be given from outside the community. The church which renders largest service will be the church which is on hand with its ministry of inspiration and help when the community is just starting. Material development must have first call with people in new communities. But as soon as the first stress is over they are

able and willing to support their own church enterprises. The church problem is therefore urgent. With the rapidity of material development due to railroad and telegraph facilities the urgency increases. Shall the church hold back? Has it not as adventurous a spirit as investors in Western stocks and bonds? Adequate leadership to mold the life of the community in the ways of Christian democracy while still plastic is needed. Shall not some of the money sent East from the enterprise of the West be returned in the form of leadership of this character?

The failure of the church to be prompt in its statesmanship decreases the power of the nation to lead the people of the earth in the finest ways of life and thinking. It also accounts for some of the church and national problems which will have to be met by succeeding generations. There is reason to believe that the failure of the evanglical church to enter Northern California in force and with adequate organization in the decade 1849-59, when social life was in flux, is responsible for the slow growth of Christian idealism there during the years since. And had home missionaries been sent in adequate force to the moving population of the Mississippi Valley in 1830, there would doubtless be no Mormon problem such as exists to-day.

Along with the newness and rapidity of development of the frontier goes the element of chance. The adventurous spirit still has an opportunity to try his luck. Uncertainty shadows every dream of success. In fruit sections there must be unceasing warfare waged against insects. The difficulties of marketing have to be overcome. Often irrigation engineers underestimate the cost of a project. This means that the settler must pay much more than he had anticipated. Ditches may break or the dams go out through faulty construction. The building of a proposed railroad may be delayed for years. Drought may come in dry-farming sections. Even in agricultural communities the settlers learn to take a chance. What a place for the church to build its foundations into the lives of men and women! Inasmuch as



A TEN-YEAR STUDY OF METHODIST EPISCOPAL FRONTIER ENGLISH-SPEAKING WORK

the world is the parish of the Methodist Episcopal Church, what matters it that here and there an enterprise is started and the people have to give up and move away? These folks are going to live somewhere. They will take the Kingdom with them.

A Challenge from the Mines

This element of chance and the worthwhileness of tak-

ing it is particularly true in mining communities, especially those where high-grade ores are found. There is a town in Utah which illustrates this. At one time it was fourth in size in the State. In 1900 it had a population of 2,351. In 1910 there were but 1,047. To-day the population numbers two, and they are hired watchmen. For a number of years the Board of Home Missions and Church Extension maintained a Methodist church there, and still owns the church property. Shall the word "failure" be painted on the church door and across the record of the men whose judgment fathered the enterprise? The field moved away. But the influence of the ministry of that church is to-day blessing other communities. And two of the laymen who once worked in this church are now district superintendents in other Western States a thousand miles away.

Even when the community does not move away it is difficult to build up strong and stable churches in mining centers. For one thing, the spirit of restlessness is prevalent. Some are leaving and others coming all the time. The nature of the miner's occupation contributes somewhat to recklessness and a lack of regard for conventional and time-honored institutions. Regular habits of church-going are interfered with by the changing hours of labor. With such systems as the triple shift, where the miners work eight hours a day (an excellent thing in itself), the shift moving forward to a different eight hours each week, the preacher can have only one third of his congregation present at any one time, and that one third different every two weeks. The household habits of the miners are effected by the shift on which they work, as are also the habits of their wives and children. Moreover, as physical conditions become more difficult there is a tendency for American, English, Irish, and Welsh miners to go to work "on top," or to leave mining altogether. The places of these are taken by Italians and Fins or any one of half a dozen Slavic groups. These people are very hard for the evangelical church to reach. So the challenge to adventure for the Kingdom increases. The

opportunity for propagating Christian democracy, while more difficult, becomes more necessary.

Labor troubles become frequent with the change of personnel of the miners. The old-time miners were marked by individualistic thought and action. The newcomers, mostly non-English speaking, are easily moved by leaders speaking their native tongue. The gradual passing of the mining interests under the control of large corporations, with all the evils of absentee ownership and frequently of tactless management, has resulted in serious trouble in the labor field. Strikes in Colorado a few years ago in the high-grade mines had serious consequences, duplicated by the more recent troubles among the coal miners of that State. An ex-governor of the State of Idaho was blown up in his home as an incidental result of these same troubles. Such conditions are a concern of the Christian Church. A democracy that is rife with struggles between classes of any character will not bring comfort and encouragement to people of other lands. It is decidedly un-American, to say nothing about its being unchristian. Who has failed at this point in the undertaking to bring practice up to the ideals cherished? In Rock Springs, a small mining community in Wyoming, twenty-six different languages are spoken. Who has neglected the task of Americanization? How will democracy get a chance in such a place? Has not the spiritual commonwealth where all men meet as equal before God a decided mission right here?

Unless our democracy is Christian at heart labor troubles will continue forever. In Utah labor unions have little standing or influence. The lot of the laboring man there is not what it should be. In Montana the passing away of the Western Federation of Miners was followed by a period of industrial anarchy. This has only recently settled down to a certain extent. In Bisbee, Arizona, in the summer of 1917, the miners were forbidden to join the American Federation of Labor. The I. W. W. saw the open door, quietly organized the men, and a strike followed which seriously

handicapped the government in its task of winning the war. The town officials, many of them influential in mining companies, took a hand. They loaded more than eleven hundred of the strikers and some supplies on cattle cars and shipped them into the desert of New Mexico. This illegal and undemocratic action not only embittered the laboring men of Arizona, but also had deleterious effects upon the morale of the shipbuilders and lumber workers of the Pacific Coast. The finding of indictments against those responsible for the deporting of their fellows does not lessen the responsibility of those who failed to make such a proceeding impossible.

Shall the problems presented in such communities be labeled "A difficult task," or shall the forces of Christianity be marshaled in a great adventure for Christian democracy? What is the adventure? A field to be made Christian and American where families are broken up and have to leave; the strengthening of sadly interrupted social and community work; the putting of the ideals of social, moral, and religious life into terms of everyday living; the creating of a situation where the unfettered message of Christian truth may be uttered. For in practically all mineral sections the title of church property is given by mining companies only in the form of a lease. Hence if the message and policy of the church does not suit the mining officials, they could close the church doors and force the preacher to depart. Is there not a task worthy the mettle of the fathers here? Why boast of our advance over their day unless we make Christianity count where so much needed?

Where Men Are Alone

And what of the cowboy and the sheepherder? For they come in between the day of the buffalo and the day of the plow. More than 400,000,000 acres are still available for stockraising purposes. The largest section of this sort is in central Oregon, where one may travel for two hundred miles without crossing a railroad. In regions wholly given to stockraising it is difficult to establish and maintain churches.

Few cowboys or sheepherders are married. Where there are no families there is no settled community. And where there is no community there can be no normal church. But the needs of these men are as great, if not greater, than those of men in favored communities. The traveling missionary has here his opportunity. And he must be busy at his task as long as stockraising sections exist. The tendency is for these sections to pass over into agriculture. Then the regular ministry of the church will have an opportunity to prove its usefulness.

Nor must the lumber camp and sawmill town be forgotten. Here the work is seasonal and the workmen transients. Many of these men are unmarried. Not a few of them come to think that they are without standing in society and thus offer a fruitful field for I. W. W. propaganda. The Methodist Episcopal Church has a few churches in lumbering communities, but up to the present very little special work has been done among the lumber workers. At the present time there are 350,000 men engaged in the lumber industry in the West. The amount of timber still standing is so great that it will take many years to cut it down and work it up. One denomination has realized the need of church workers for these men and has ten missionaries in the lumber towns and camps. But what are ten missionaries for 350,000 lumberjacks? Shall we say that the obligation is being met and pass it by?

A Summons to the Church

There are other variants of the frontier task. For purposes of administration the Board of Home Missions and Church Extension of the Methodist Episcopal Church includes in its frontier work the Indian, the Mormons, the Spanish-American, Porto Rico, Hawaii, and Alaska. But of these a little later. Their needs vary. The general problem for the frontier is the securing of larger initial gifts for the building of churches and parsonages, and larger rooms where they are needed. The rectangular church used purely

for purposes of worship is not much in demand these days. With no special facilities for religious education or social life it makes but small appeal alongside of the modern, well-equipped, consolidated public school. The Centenary of Methodist Missions gives the opportunity to install equipment that is adequate from the beginning, and thus control community life in a dignified way. Such a thing has been dreamed for years by those who have seen the need. Have we come to a day when dreams of the Kingdom come true?

Social service is a dream materialized. It must be more and more a part of such ministry as the church gives to the families of railroad, mining, and smelting settlements. Here and in the lumber camps a considerable part of the population is foreign-speaking and the intellectual and religious background either sacerdotal or agnostic. Structures which offer unusual opportunities for community service must be erected in these places. Staff workers of peculiar fitness must be provided. There is practically no limit to the needs of this character in the church's great frontier.

The good old days of the pioneer preacher are gone. But the task has not vanished with him. The bustling Ford has taken the place of the trusty nag. A college and seminary training must supplant the knowledge gathered along the journey from one community to another. The sod church and the log meetinghouse no longer suffice. There is practically no community in the United States but what needs a more efficient ministry of the Word of God than it now has. And when it comes to the vast sections which are called frontier the need is alarming. But it takes a goodly amount of money suddenly to equip the church for its real task of Christianizing the democracy of the country. And the church has no private purse. It is dependent upon its membership for those funds which it may use to spread its ministry into those places where there is at the present time no adequate ministry, and to make more efficient its ministry where for years it has existed along the lines of the expressed needs of the times of our fathers.

But what is the question of money in a time like ours? In celebrating the Centenary of Methodist Missions the leaders of the Methodist Episcopal Church are seeking to discover what its obligation is in the stupendous task for making the world safe for democracy. The nation is asking the church that it help to develop a democracy that is worth fighting for to make safe the world over. This cannot be done in any small retail way. There must be a steady and rapid advance. Equipment and men must be provided in large quantities. Such advance must be made that there will be a definite realization on the part of those who do not yet accept God as their God, that the Church of Jesus Christ is desperately in earnest. The challenge must be met so that people everywhere shall understand that so far as its part of the undertaking is concerned, this nation shall of a truth have a democracy of the sort that will be worth dying for in order that it may not perish from the earth.

Questions for Discussion

1. In what sense has America become the spokesman for world democracy?
2. How does the background of our national life emphasize the necessity of this democracy's being Christian?
3. In what way has Methodism been a force for Christian democracy?
4. Discuss President Roosevelt's tribute to the circuit rider.
5. What is comprised in the modern frontier?
6. What lands are available now for settlement? Discuss the part played by irrigation in the settling of the West.
7. What are the chief characteristics of the modern frontier?
8. What challenge to the church comes from conditions in western mining sections?
9. Discuss the obligation of the church to the cowboy and sheepherder, the lumberjack and sawmill operative.
10. How important is the summons which comes to the

Methodist Episcopal Church on the one hundredth anniversary of its missionary work?

11. Why must the church make democracy worth the terrible sacrifice of lives being made to preserve it?

12. In what way does the spreading of Christian democracy become our personal concern?

It has been assumed by many students of social phenomena that the relations to be found in rural life are relatively simple; and that urban life presents much more serious problems for solution as well as a much richer field for the study of the play of social forces. Those most familiar with the social reactions in rural life agree that, while the problems they present may be of a somewhat different type, they are no less rich in the contribution they promise to the solution of some of the greatest practical questions of social theory. They also present a strong appeal to the student of social science because the small community, well organized, promises to become a very important factor in future social organization because of its firm foundation in the inherited instincts of the race. No problems of social relationships present a better source for study than do the associations to be found in village and rural life.—*Paul L. Vogt, in Introduction to Rural Sociology.*

Why blame the village poolroom because the boys and young men spend their evenings there? They enjoy the click of the pool balls and the ragtime music of the player piano. Why find fault at the swapping of unseemly stories at the general store at Hank's Corner? The men have a good time and it is a great treat for the small boy. Why raise a howl at the opening of a dance hall at Peters Creek or a "movie" theater at Bensons? The people who back these enterprises in response to the social needs of rural life have scored against the Church of Jesus Christ at an important point; they have catered to human interest and have gotten results.—*The Church at the Center.*

Next to war, pestilence, and famine, the worst thing that can happen to a rural community is absentee landlordism. In the first place, the rent is all collected and sent out of the neighborhood to be spent somewhere else; but that is the least of the evils. In the second place, there is no one in the neighborhood who has any permanent interest in it except as a source of income. The tenants do not feel like spending any time or money in beautification, or in improving the moral or social surroundings. Their one interest is to get as large an income from the land as they can in the immediate present. Because they do not live there, the landlords care nothing for the community, except as a source of rent, and they will not spend anything in local improvements unless they see that it will increase rent. Therefore such a community looks bad, and possesses the legal minimum in the way of schools, churches, and other agencies for social improvement. In the third place, and worst of all, the landlords and tenants live so far apart and see one another so infrequently as to furnish very little opportunity for mutual acquaintance and understanding. Therefore class antagonism arises, and bitterness of feeling shows itself in a variety of ways.—*Thomas Nixon Carver.*

CHAPTER II

THE RURAL OPPORTUNITY

A Challenge to Christian Democracy

Democracy knows no local boundaries. It thrives wherever people grasp the significance of its meaning. Free discussion of its doctrines stir the people of rural communities just as it does the men and women on the busy city streets. And in the rural sections is one of the greatest opportunities for making democracy Christian that the Church of Jesus Christ has before it, for to-day the bulk of the population of the United States is in the open country, the village, and the small town. These communities have not yet reached the fullest development in community consciousness. The mind of the people has been more centered on the individual struggle for existence than is the case in larger towns and cities. The opportunity to have a part in the rapid development which is now bound to come not only presents an opportunity, it also speaks in terms of a challenge which must be met for the larger interests of the national life. For out of the 53 7/10 per cent of the folk power of the land will come thousands of the youth who will be determining factors in the policies which our country will adopt for years to come. Shall their vision be built entirely on the teachings of statesmen, or shall the message of the prophet also enter into the conceptions of democracy which shall drive them to action? It is for the rural church to answer, and back of the local rural church the great denominations which the local church represents.

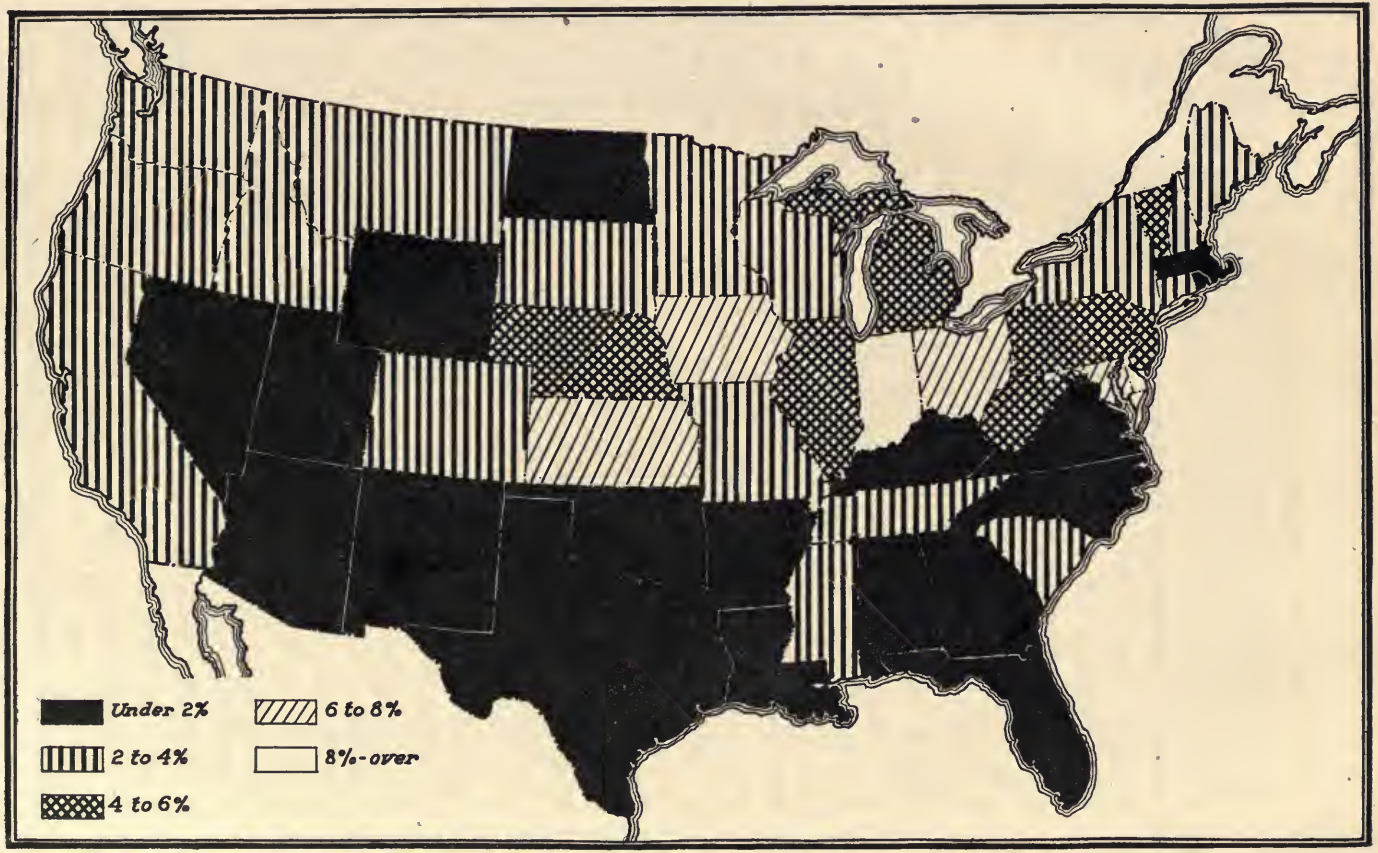
Methodism's Rural Heritage

The rural church has been a part of the life of Methodism from its very beginning. Following the little groups

of pioneers westward across the Alleghenies and the Rocky Mountains, and finally to the coast, the Methodist Episcopal Church has pitched its tent wherever a handful of settlers have made a clearing and built them homes. The great number of these little hamlets which had to be ministered to made the circuit system of the Methodist Episcopal Church one of the important living links between these people. We are accustomed to speak of these settlements in the West as frontier communities. They are both frontier and rural. Into the life of such communities both East and West the circuit rider went preaching a kingdom of God which could be exemplified in a practical Christian democracy on earth.

Many of these rural communities of other days have remained rural. The village store has been the public forum. The local lodge has been the fraternal tie which has united the people. Many of our rural communities have not yet a church building wherein they may worship God. Hundreds of such communities, having a church building or a schoolhouse where preaching is conducted, do not have a resident pastor, and the number of rundown and ramshackle rural churches throughout the land is a cause for shame. While the farmer has been replacing his ancient farm tools with modern farm implements he has not always used the same wisdom with reference to his church. In many places he has been satisfied to drive to church in an automobile and worship God in a building whose condition would disqualify it for either garage or stable. Religious conditions which have resulted from the failure of the church to keep pace with other forms of advance have already caused a decay in rural life in some sections of the country. And where the general life of a community is lowered the dream of democracy fades away.

The evidence of neglect of the spiritual foundations of democracy in rural communities is appalling. When a community erects a $3,000 church building alongside of a $50,000 schoolhouse it is apparent that true perspective of life's realities is lacking. The decline in church membership



MEMBERSHIP OF THE METHODIST EPISCOPAL CHURCH COMPARED WITH STATE POPULATION

and attendance at religious worship speaks for itself, while the gradual abandonment of the observance of religious worship in the home indicates unmistakably that other things have taken first place. The implication is that other agencies than the church are fitted to meet the demands of rural people. The school becomes the center of social and recreational activities and farm associations assume the leadership in the advancement of rural civilization.

Not All Agricultural

The same general conditions prevail whether we think of the rural section only in terms of agriculture or in the more accurate broader sense. To many the term "rural" is synonymous with "agriculture." But the village, which is the center of all rural life, is not restricted to farming communities. There are the coal mining sections of Pennsylvania, Ohio, Indiana, Illinois, and the West; the iron mines of the South and the North; the copper mines of Michigan; the oil fields of Oklahoma, Kansas, and Texas; the coke villages and many other types of small industrial communities engaged in the extraction of minerals. Over 1,000,000 miners in America, more than half of whom are foreign born and who represent a population of at least 3,000,000, do not have the adequate religious services to help them in the great adventure of becoming assimilated to the practice of Christian democracy. In the coke fields of western Pennsylvania alone there are over 100 mining and coke villages with a population of over 70,000 which have no church of any denomination, and in some religious services can be held in schoolhouses but four months in the year. The gospel of social justice has small chance under such conditions. The incentive to wholesome living and the support of the institutions which minister to them is lacking. The occasional outbursts of irrational thinking and violent action are not to be wondered at. Attempts to Americanize these men and women by the agencies of the State must be augmented by a continuous application of the message of the church.

The Southern Mountaineers

The quiet hamlets of the Appalachian Mountains, inhabited by people so frequently referred to as Southern moun-

RURAL INDUSTRIAL AMERICA
COAL, IRON & OIL CENTERS
ATLANTIC OCEAN
GULF OF MEXICO
PACIFIC OCEAN
-IRON
-COAL HEAVY DEPOSITS
-COAL LIGHT DEPOSITS
-OIL
Over 1,000,000 miners, representing a population of at least 3,000,000, over half of whom are foreign born with scarcely any constructive program of religious assimilation touching them.

NOT ALL OF THE RURAL FIELD IS AGRICULTURAL

taineers, are another type of rural community. The world has rushed by many of these folks. They are not familiar with the ways of the now. Many of their homes are the shacks of long ago. Style does not disturb the women, learning is not grasped at. But these people are also a part of the future of the nation. And their views, if belated, will hinder the onward march toward a day when intelligence characterizes the democracy of the land.

Negroes In Rural Communities

The majority of the Negroes of the United States live in rural communities. Much of the religious ministry which they receive is preaching once a month by an absentee pastor. Can illiteracy and immorality be overcome in this haphazard way? Will the handicaps of superstition, poor health, lack of thrift, poverty and debt be pushed aside through such intermittent teaching? Shall the effects of political and economic discrimination be left for them to wrestle with alone, or shall such leadership be provided as will gradually create a more just attitude of mind on the one hand and a better fitting for the solution of problems on the other?

What a Rural Survey Revealed

A concrete putting of the rural problem is found in a survey made of a Conference district by a competent student of rural life. It demonstrates the fact that the larger wisdom of the Church as a whole must be put at the disposal of the local community. The existence of dilapidated old schoolhouses, plasterless shell or log huts is no more conducive to live economic and religious conditions than is the announcement of nine church bells on Sunday morning within a radius of a mile and a half that the community is all split up in its thinking. But the chief factor found is the indifference to the religious problems of the community as a whole. This is due in some cases to isolation and in others to the individualistic tendency of rural life. Here religion is

GRANDFATHER'S RURAL CHURCH

A MODERN CHURCH IN A RURAL COMMUNITY

strictly individualistic. To many of these people it is still in the near-primitive form of superstition. It is something which should act as a magic help to individual life rather than as a practical uplifting agency for the community. There is no conception of social perfection.

A list of the varieties of religion found in this district indicates that individualism is more than a theory: Apostolic Holiness, Baptist-Free Will; Baptist-Missionary; Baptist-Regular; Baptist-United; Catholic (Roman); Campbellite; Christian (often same as Campbellite); Christian Order; Christian Union; Church of Christ in Christian Union; Congregational (Welsh); Disciples; Dunkard; German Reformed; Lutheran; Mormon (few); Methodist (Episcopal); Methodist (Protestant); Methodist (Calvinistic); Nazarene; Presbyterian; United Brethren; United Brethren (Radical); Gravel Grinders, sometimes identified as Campbellites; Dumb Tonguers (who speak in an unknown tongue); Holy Rollers, sometimes called Christians; Russellites; and Friends. It is very evident that here religion is a personal affair. Too often such faith has the only sure way of salvation. This places one of a different denomination in an embarrassing position.

Some Contributory Causes

Overchurching and lack of support

The particular section of country has apparently little to do with conditions existing in many rural communities, for on another district, in a section that in general is alive to all that is best in rural life and welfare, are found churches which are dying out or have been abandoned. In some instances it is purely the case of ancestral mistakes in building too many churches in small communities in the years past. Time has not yet sufficiently reduced the number. To this might be added the failure of those whose duty to the church is to support it adequately. There is on this same district a Methodist Episcopal church that has steadily declined for

more than ten years. The building erected in 1870, with a seating capacity of one hundred and twenty-five, is quite large enough to accommodate the thirty people who meet on alternate Sundays to hear the Word expounded. The forty-five members who represent twenty families contribute one hundred dollars a year to pastoral support. This sum appears to be as fixed as the laws of the Medes and Persians.

LOST CONSTITUENCY: TENANTRY

Then there is the small country church which for various reasons has lost its constituency and cannot replace this with another strong and virile enough to continue its life and work. Other rural churches have been closed or are about to be closed as a result of the absentee landlord system. Tenant farmers are but temporary dwellers, and in a distressingly large number of instances have not actively identified themselves with religious work. The owners of the land, while getting their living from the farm, have usually seen fit to support the church in the town or city where they reside. This leaves the old and unpretentious church building near the farm to fall into disrepair, and the rapidly disappearing membership to meet the bills for current expenses and ministerial support as best they can. At length, for lack of people and lack of funds, the doors are shut and the church which once pointed the wayfaring man and woman heavenward becomes but an unsightly landmark or a storehouse for some farmer's grain.

TOO NEAR THE TOWNS

Still other rural churches are adjacent to a town which has larger and better houses of worship, and since a few miles more make little difference in these days of good roads and automobiles, families gradually drift to these centers of population and so desert the country church.

The Need of Rural Vision

The Methodist Episcopal Church has all through the

years been at work in these rural communities. That it has not accomplished all that it might is not a matter for utter condemnation. Evolutionary processes are slow. The general acceptance of modern farm machinery was not brought about in a day. And since the church in years past held its mission to be that of calling men and women from the things of this life to preparation for a life beyond, any change of conception is slow of acceptance. That the church in the rural community should be the center of the life activities of the community is a somewhat new idea. Rural sociologists have touched upon it and some church leaders have held it as a dream, but its actual acceptance by the people who are "the problem" is only of to-day, and this not in any widespread territory. Yet yearnings for it are now seen in the longing of farm men and women for a better type of life.

When farm women are asked directly about their problems they generally reply in one of three ways. The first group, those who have been fortunate in environment and opportunity for broader living, are well content with the sweet, joyous country life. The second group, and by far the largest one, are women who by labor and strictest economy raise their children, help their husbands in the monotonous task of wresting a living from the soil, who "stay by the stuff" night and day and grow prematurely old in a hand-to-hand struggle with a situation far too difficult for the individual to master. The third group of women are helpless and despairing over a lot which seldom can be changed. They would like to have change and enjoyment, excitement and life, but they do not know how to go about getting what they want, nor do they realize that fundamentally the solution rests with themselves. The day of vision is far off for these last.

What joy or hope does the farmer's wife receive on Sunday morning as she tries to keep a pew full of children quiet the while the minister discourses on the delights of the New Jerusalem? All week she has prepared three meals a day for hungry men, washed the dishes, washed and ironed the

clothes, kept the house clean and orderly, fed the pigs and the chickens, helped with the milking, churned, gathered the eggs, pumped the water, taken care of five heating stoves besides the kitchen range (with two of the stoves upstairs). The poetic quotation from "The Old Oaken Bucket" (fifty feet down a well, waiting to be drawn up with a windlass and rope) is all lost on her. She is tired and will be glad when service is over and she can talk with the other women about storage tanks, hot-water boilers, windmills, hot-water or furnace heat, home lighting plants, gasoline-run washing-ing machines, wringers, separators, churns, and vacuum cleaners. She wants to know the possibilities of sending Bill and Mary to college on the egg money—she does not want *them* to have the drudgery of the farm. What, besides the sermon, is the church going to give her that she may look to the church for guidance?

The Rural Church Member Challenged

Here and there there have been rural lay leaders who have seen the need of what the new day in rural life and worship is bringing. But the vision of church leaders, a few rural pastors and an occasional rural layman, will not bring to pass the full promise of the hope for a rural life centering in the worship of God and the teachings of Jesus Christ radiating out from the church into all the community, a service to the last individual according to his need. Along with the new vision and the present helpful developments in rural religious life comes a sharp challenge to every rural church member. The intense group spirit must be broken up. What odds is it to the Kingdom that we are Norwegian or Greek? That the Jacksons, Burns, and our family all came to Beaverville from Layton's Point back East? Will the Master give us rating as landlord, tenant, or laborer? Are the Baptist or Congregationalists or Episcopalians or Methodists each to have a special consideration when they listen to hear it said, "Well done?" Shall the non-church-goer be classed outside the pale as we pray God's blessing on

our family, *our* land, *our* stock, *our* church? Must the newcomer into the community establish a social status before we welcome him to God's house?

Are we as keen to have as well-qualified rural religious leadership as we ask in our industrial leaders? Do we aim to have a church thoroughly equipped for service to the entire community? Are we asking for a first-class ministry and paying for second and third class? Do we make it necessary for our pastor to put in half time at carpentering, farming, or shoe-cobbling in order to provide for the legitimate needs of himself and his family? Are we making our church plant available for community use?

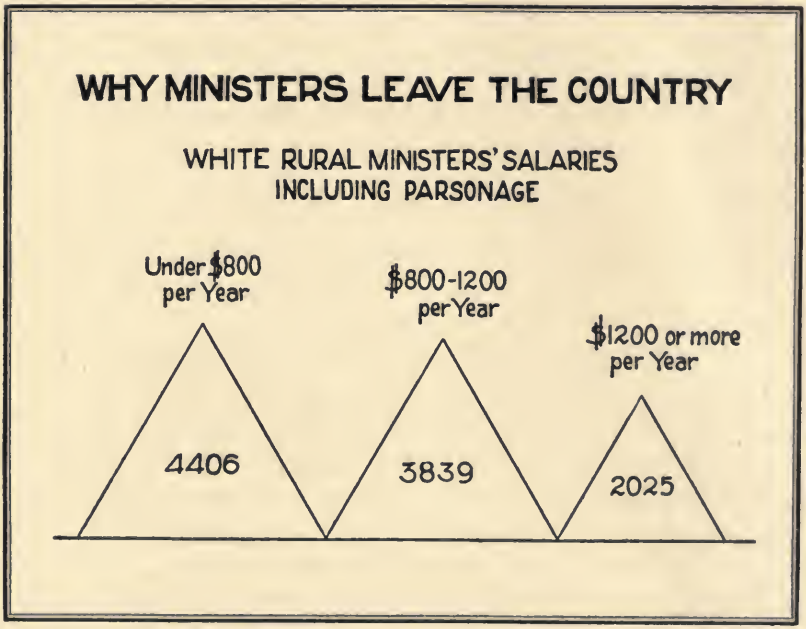
A Sense of Rural Worth

A sense of rural worth must be developed. Rural laymen as well as rural pastors must have a clear view of the fundamental aspects of the rural problem and broadly define the relationship of the church to that problem. With rare exceptions the rural church has given of its best to the leadership of city and suburban churches and has fallen so in the scale of public estimation that church officials and ministers alike look upon the appointment out of rural work as a promotion. The people themselves tacitly accept this estimate of their own institutions by allowing their best pastors to be taken from them, and by moving from the country to the city themselves when seeking better conditions of life. Loyalty to rural life is a present-day essential. The sources of supply for the great enterprises of the land must be kept alive to the best things in life and thinking. Rural work must be put upon a plane of equality with all other work in dignity and influence. And the rural church must share in this self-estimate as to ability for service that is worth while doing well.

Salary and Leadership

Without doubt the question of adequate remuneration for the rural pastor is a large item in the problem of bring-

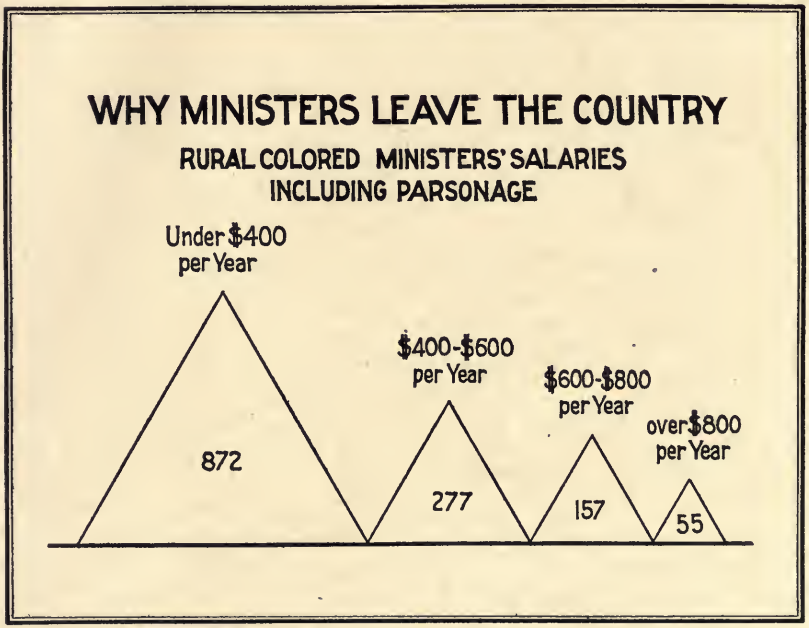
ing the best sort of rural ministry to the rural community. A recent study shows that out of a total of 18,307 Methodist Episcopal churches in America 12,004 are rural, in communities of less than 2,500 inhabitants. Of the total number of rural charges, 2,308 have salaries under $400; 1,499, $400 to $600; 1,905, $600 to $800; 2,093, $800 to $1,000; 1,799,



$1,000 to $1,200; 2,027, $1,200 or over. On 373 charges no figures are available. These statistics include colored and foreign-speaking as well as English-speaking Conferences. A significant fact brought out is that there are more pastors in the $400-a-year group than in any other salary classification.

This situation creates an almost insurmountable difficulty. A college- and seminary-trained young man, who has some educational obligations to meet after the end of his days of training, cannot afford to go into a rural community, for he must have books: he must have some opportunity for

seeing other sections of the country besides his own village. His wife enjoys pretty clothes as much as do the wives of the trustees of the church. Frequently she is a college girl with all the vision of the dreams of college days, but this is what she actually sees: Four hundred dollars a year and a square, bandbox-shaped parsonage, with a parlor carpet that



shrieks at you the minute you open the door; a kitchen stove that gasses so that she must cook her meals with a wet towel tied around her mouth and nose; cracks under the front door that let in snow in the winter; a squeaky pump outside of the house which groans an occasional bucketful of water up from the cistern; ice to break in the washbowl in the morning of a winter's day—and the four hundred dollars paid in such dilatory manner that even the joy of spending this small amount is lost.

Can we ever hope to have the rural minister paid an adequate salary? On the same district where such dismal

conditions were found a statesmanlike district superintendent has already brought to pass a considerable increase of salary for his ministers. This whole living problem involves an equity in rural and urban standards of living, the consideration of the rural pastor as in service equally as important as any other in the church by bishops, district superintendents, and ministers.

Living on the Job

The Knight of the Saddlebag and the circuit system of the Methodist Episcopal Church have been praised in song and story. and rightly so, for the combination was the great power of early Methodism. It is to-day in some places. Yet theoretically, no man can handle a community effectively if he spreads himself out over other places, and a circuit is always a stretched-out ministry. But the circuit system today is not nearly as widespread as some might think. An average of the Conferences shows the circuit charges to have two to four preaching points. A Methodist Episcopal minister in central Tennessee serves twenty-one points, while in Oregon a retired minister between seventy-five and eighty years of age has a circuit of sixty-four schoolhouses. In many places the circuit system can be abolished to advantage. Many of the circuit points could support a man if they were alive to the opportunity and challenge which the community offers to the leadership of the church. The rural pastor who is solving the problem of the rural community, which differs from that of his city brother fundamentally in the matter of organization rather than in the people, lives on the job. He is making the church a vitalizing and fundamental agency for rural redirection. The rural religious problem has responded so finely to the steady leadership of a wise settled pastor that the challenge is commanding the attention of the church. There are sections of the country, however, where the circuit system must be encouraged.

Larger results will accrue when the community rather

than the ministry is the first consideration in making appointments at the sessions of the Annual Conferences. Of course this involves an *esprit de corps* among the leadership and ministry of the church developed on the assurance of a democracy of talent in the matter of appointment, promotion and similar relationships. If a man feels that the acceptance of a $400 rural appointment places him in the $400 classification forever, he very justly might object to taking such appointment, and could not be blamed if he spent some time thinking how he might get an opportunity to "move." The Board of Home Missions and Church Extension must aid in supporting pastors serving charges now paying low salaries because of former poor service or of undeveloped resources, until they can be brought to self-support. The best ministers in Methodism should be found in the hardest places.

A great deal is written and said these days about the necessity of a long pastorate in city churches. The need is no less urgent in the rural community. A minister must be in a place long enough to become known, to know the people, to become a part of the community life, to be trusted in matters of judgment concerning community affairs, before he can grow into a place of leadership which will be recognized and followed. There are some places where men have stayed a lifetime in a rural parish. They have thus become a dominating influence in the lives of most of the people who have been a part of the community during the years.

Is the Rural Field Missionary?

The development of the missionary spirit among the ministry in rural work is essential, and this in order that they will work for those things which they recognize as lacking in rural life which they believe other communities enjoy. This raises the question as to whether rural work is really missionary work in so far as it has the task of bringing the whole of life to the rural community.

It is the task of the Board of Home Missions and Church

Extension of the Methodist Episcopal Church to aid rural communities in the efficient development of the religious life they need to conserve the best elements of a safe civilization. It must help to stimulate that love for the best things which unrestrained economic life is apt to lose. It must preserve that recognition of man's dependence upon a divinity which is so essential an element in any civilization and without which civilization is apt to be hollow, false, and without an abiding hope, to protect it from the deterioration which has marked pagan civilizations throughout all history.

One cause for failure on the part of the rural church in the past has been its lack of emphasis upon life as a whole. It failed to recognize that a wholesome religious life will not be found in an inferior economic and social environment. All must be developed together. The church should be recognized as the great community leader in civilization.

The business of the church so far as rural life is concerned is to aid in bringing rural folk back again to that standard of dignity and importance they once held, and to bring to the uttermost corners of the open country those conditions which make possible the purpose of the Master when he said, "I am come that they might have life, and that they might have it more abundantly." The economic problems of the farmer have been largely solved. But the enrichment of rural life with wholesome forms of expression still awaits the leadership of the church. And, unless the church performs its duty, increased wealth may come to mean deterioration of the American people instead of becoming a blessing.

Some Necessary Adjustments

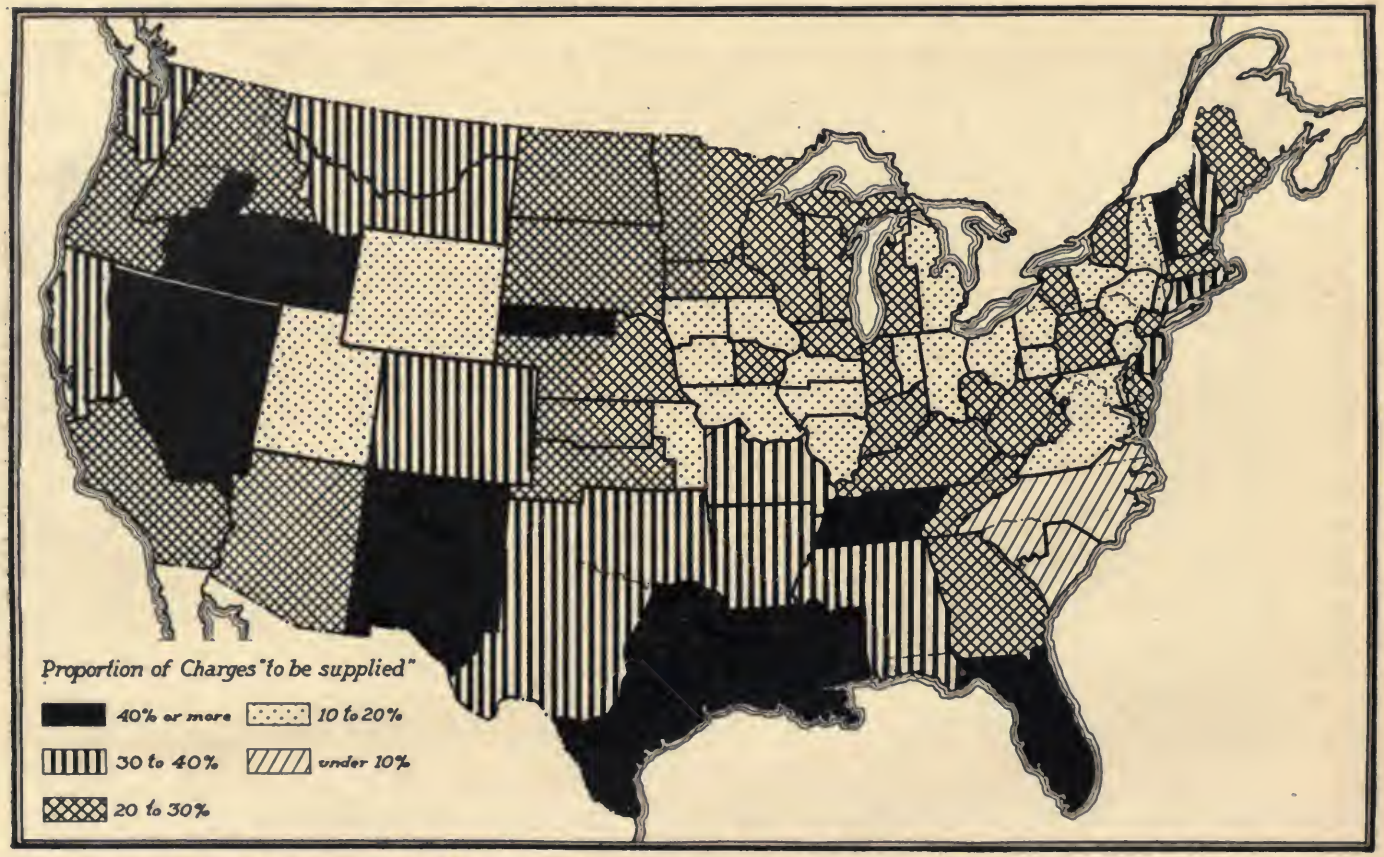
Better organization to meet changed conditions resulting from shifts in population must be instituted. Overchurching and interdenominational competition must be overcome. Lay leadership must be again encouraged. In meeting the interdenominational situation it is found that the union church is not favored by any denomination. It is

self-centered and has no missionary viewpoint. Trading off —that is a Baptist and a Methodist Episcopal church exchanging the field in two different places, the Baptist to give up the work entirely to the Methodist Episcopal congregation at A and the Methodist Episcopal church to give up the work entirely to the Baptist congregation at B, has proved successful. Federation is desirable where trading off or merging into one denomination is not possible. The weakness in this form of meeting the problem from the Methodist Episcopal point of view lies in the conflict between the principle of connectional organization represented by Methodism and the congregational polity resulting from federation.

The affiliated membership plan now in use on the Rock Island District is proving to be very successful. It appears to be specially suited to all communities in which Methodism has the predominant responsibility but which contain members of other churches who do not care to give up their membership in their own denominations. It is a distinct contribution to the solution of the problem of interdenominational competition because it does not destroy the connectional organization.

Training a Rural Ministry

When all is said, the success of a rural pastorate depends upon the rural pastor. He must be rurally trained for his task. The sending of young ministers to rural communities for their first parishes as a sort of training for city work has gone on almost indefinitely. The young preacher has gained some experience, the church in the country has learned the virtue of patience, but it is doubtful if successive pastors of this sort have left anything very definite in the life of the rural community. To-day the need for a specially trained rural minister is seen. To meet this demand an adequate system of recruiting and training for the rural ministry is necessary. This is being met in part by the chairs of rural sociology in our theological seminaries and the rural



A SERIOUS PROBLEM FOR RURAL METHODISM IS THE GREAT NUMBER OF CHARGES "SUPPLIED" BY MEN NOT IN FULL CONFERENCE RELATIONS

institutes and conferences held by the Department of Rural Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church.

But the need is greater than the supply. Hundreds of leaders must be trained for the complex task of present leadership. "Supplies" must be displaced by trained men in full standing in Annual Conference relationships. The vision of the great task to be performed by the minister in the rural community must be given to those who are still thinking in terms of church life of a generation ago and a challenge must be given to the youth of our colleges to enlist themselves in the service of rural people. The service rendered by the rural pastor is as necessary to American civilization as that which is done in any other part of our social organization. With the proper recognition of the opportunity for both Kingdom and community service in the rural pastorate, he will enter the rural community with that same enthusiasm that has characterized thousands of volunteers for foreign service. The challenge is a commanding one. The church is beginning to create the motive, the spirit, and the power of leadership in the rural church. It is not only preaching, but is also equipping its Sunday school for a modern religious education. It is also cooperating sympathetically with every movement for scientific home making, for lightening the work in the farmhouse, for the bringing of music and literature, the right kind of recreation and social life, within the reach of every member of the community in terms of his or her own special needs.

A Rural Church Program

It is the rural church with a program that wins. In response to repeated calls for a program for rural churches, the Department of Rural Work of the Board of Home Missions and Church Extension, in cooperation with bishops, district superintendents, and pastors, has prepared the following outline.

1. Survey of at least one point on charge. Point to be selected according to its availability for a community program. When the district is divided into parishes the entire parish should be surveyed.

2. When the survey is completed, locate the home of each member of the Methodist Episcopal Church, and of all who prefer the Methodist Episcopal Church, and all who have no church preference, on the map that will be furnished you, by dot or small circle. These dots or small circles should be numbered to correspond with the cards containing the names of the occupants of the homes, and such other data as may be gathered in making the survey.

3. Work for a banner Sunday school in every church the year round. Introduce the Partnership Plan gotten out by the Board of Sunday Schools. It will greatly increase the offerings of your Sunday schools to the Board of Home Missions and Church Extension, the Board of Foreign Missions, and the Board of Sunday Schools. The money secured in this way will apply on your regular benevolent apportionments.

4. Work for the raising in full of all apportionments in benevolences.

5. Introduce the disciplinary financial drive for each church.

6. Organize a Family Altar League. If you are not familiar with this organization, inquire of the district superintendent. We must make an effort to cultivate family religion.

7. A home improvement campaign some time during the year, probably during the spring.

8. A campaign for the improvement of every church property, as follows:

(*a*) Clean up every churchyard and burying ground.

(*b*) See that every church building is painted.

(*c*) See that windows, stoves, furnaces, seats, papering, everything needed to make the building comfortable and attractive, is in good condition.

(*d*) Plant trees where they are lacking. Landscape the churchyard. Set out shrubbery. Plant flowers in the spring. Keep the lawn properly mowed.

(*e*) If your churches are in villages or communities where the effort would be justified, lay out tennis courts, croquet grounds, basketball grounds, etc.

(*f*) Toilets in the churches or in the churchyards so located and beautified as not to be offensive.

(*g*) Horse or automobile sheds where necessary.

(*h*) Coal or woodsheds at every church.

(*i*) Parsonages comfortable and habitable, with lawns well kept and landscaped.

(*j*) Keep cemeteries in good condition. Organize a cemetery association, if necessary.

(*k*) Individual communion cups. Communion table and linen.

(*l*) Methodist Hymnals in every church.

(*m*) See that property is properly insured.

9. Make your churches the center of the social life of the community. Plan social functions for your young people. Organize boys' clubs. Keep something doing in your churches all the time. Make much of the great religious festivals, such as Christmas, Easter, etc. Cooperate with other agencies in community organization.

10. A rural study class in each church for training leaders for conventional church work and for leaders of community service. Special evening courses during the winter have been found profitable.

11. Develop all phases of evangelistic effort recommended by the Department of Evangelism of the Board of Home Missions and Church Extension. Write for literature.

12. Take an active interest in Farmers' Institutes and other rural organizations. Attend public sales, that you may meet strangers and become better acquainted with the men of your community. Take a farm journal.

13. If no adequate library exists, introduce the circulating library that can be secured free of cost from the State university, or State library in most States.

14. It may be profitable to arrange a course of lectures on "Good Housekeeping," "Farming," etc.

15. It would be well to invest in a stereopticon. Slides can be secured at a nominal cost. Many can be secured entirely free of cost. You can make these stereopticon lectures highly beneficial. Write to the Department of Rural Work, Board of Home Missions and Church Extension, 1701 Arch Street, Philadelphia, Pennsylvania, for information as to sources of illustrative material.

16. During the summer vacation organize a Religious Day School. Such a school can be conducted profitably for a period of from two to five weeks. The Bible should be the chief study in the Religious Day School.

17. Divide your entire parish into sections. Have a superintendent of each section, whose duty it shall be to report to you the names of the new people who may move into the community, the names of the sick, and all other matters of importance with which you should be familiar.

18. Organize a pastor's visiting committee of from six to ten women in each church community, to visit at least one afternoon each week, under your direction. Special effort should be made where a tenant or other transient population should be reached. In this way

the poor, the sick, the strangers, and the shut-ins will be given proper attention.

19. Organize a band of personal workers in every church, whose duty it shall be to seek out those who have not affiliated with the church, and to give you any valuable information that you may need concerning the spiritual state of those with whom they may come in contact.

20. Select a few silent workers in each church, who shall befriend the poor, the neglected, the sinful, and those recently saved, with a view of helping them up in the community. These workers should be selected without the knowledge of anyone but the pastor, and should work under his direction. Just a little personal attention will often start a man on the highway of salvation.

21. Use all righteous means to lift your community and your entire parish up to the highest state of moral, industrial, social, and spiritual efficiency.

22. Above all, determine to make your sermons on the Sabbath scriptural, spiritual, and inspirational. No secular theme should be allowed to sidetrack a gospel message on the Lord's Day.

23. For the sake of greater effectiveness in community action, let all ministers on the district work together at some time, previously agreed upon, under the direction of the district superintendent in accordance with plans formed by an interdenominational comity committee, for the following:

(*a*) A county farm bureau in each county.

(*b*) A county welfare bureau in each county.

(*c*) An effective community organization in every community.

(*d*) A county library system in every county.

(*e*) Boys' and girls' club work of such kind as are adapted to local conditions.

(*f*) Community health campaigns.

(*g*) Home economics campaigns.

(*h*) Care of the unfortunate classes in county homes, lockups, jails, insane asylums.

That a program is needed does not need to be argued. The first essential, however, is the making of a survey. This may be done very simply. The Department of Rural Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church has issued a "Rural Home Survey" which can be used to secure the data absolutely necessary for beginning the work.

On a number of Conference districts promising rural charges have been selected by the Department of Rural Work with the aim to assist them in reaching the highest possible efficiency. Here trained rural ministers are assisted both financially and with guidance by the Board. It is hoped through this help in special places to develop a large number of rural churches to recognized leadership in the community. As rapidly as such charges attain desired standards, the help will be transferred to other charges.

Rural Ministers' Association

In some sections of the country rural missionary societies and rural Ministers' Associations are helping to coordinate and assist financially the church activities of rural churches. In the Rock River Conference some twenty preaching points receive help on the pastor's salary each year, and interest is stimulated in the best things of rural life. The North-East Ohio Conference Rural Ministers' Association serves as a clearing house for the best plans and methods in rural church work. An exhibit of rural church work is set up at the session of the Annual Conference and an hour of the regular business session is given over to expert discussion of rural work. The district secretaries of the Association seek to discover promising rural pastors in their district and encourage them to make the rural pastorate their lifework. As a result many rural pastors are catching a new vision of the opportunities in the rural parish and are dedicating their lives to this field.

A Department of Rural Work

The day of the rural church is dawning. The rural sources of Christian democracy are receiving more and better attention. Awakening to its share of the obligation, the General Conference of the Methodist Episcopal Church, in May, 1916, provided for a Department of Rural Work. It provides for tasks of Christian statesmanship. Looking out over the country, it surveys the field in order to deter-

mine the centers where permanent church enterprises might be established which would serve the entire community. It has the appropriating of funds to strategic centers for demonstration purposes. Recommendations for denominational exchanges and cooperative or federated plans come from its study. The promotion of the study of rural sociology and the spreading of the vision of rural life service is in its hands. It stimulates cooperation with the allies of the church in the improving of economic, social, educational, and religious life of people in rural sections.

To help to keep the church alive to the best thought and expression of the day concerning rural life is no small task. But Methodism has a heritage that is rural. Its strength is recruited to-day in its rural churches. Its ministry and the leadership of the nation come from the country. What challenges for the best in religious leadership sound from these facts. If the leaders of cities are to be trained in villages, how much more urgent is the task of inculcating in rural youth that democracy whose principles are diffused with the Sermon on the Mount! Unless the Methodist Episcopal Church responds in a large way at this point its opportunity for service both in city and country is lost. With a rousing response the thought and life of the nation may be lifted for years to come.

Questions for Discussion

1. What challenge to Christian democracy does the rural population of America throw out?
2. What part has Methodism had in ministering to rural communities?
3. What is meant by "rural"? Illustrate.
4. Describe the results of the Rural Survey Study? What do you know personally of rural conditions?
5. State the Rural Home Mission Problem and discuss some contributing causes.
6. How may one get rural vision? What hope has the farmer's wife?

7. Show how failure to retain a sense of rural worth has handicapped rural church work.

8. To what extent are salary and leadership related? How well are rural Methodist Episcopal ministers paid?

9. Compare the circuit system with the resident pastorate.

10. What new demands make an absentee pastor inadequate?

11. Where shall we get a trained rural ministry? What inducements must we offer?

12. What would you put into a rural church program?

13. How may rural ministers' associations help develop rural consciousness?

14. Describe the aims of the Department of Rural Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church.

The great leveling forces of democracy, recruited from many sources, have all halted before the racial wall. However slight the ethnic barrier, even Christianity has struck its colors before it, and turned back in spite of an honest desire for universal conquest. Nowhere is this defeat more apparent than in the United States, where a tint is equivalent to a taint, a crooked nose to a crooked character, and where a peculiar slant of the eyes is taken as unmistakable evidence that the race so marked cannot see straight. Yet the wall has been broken here and there by the love of God, which asks nothing and gives everything; by that other love which is also of God, which asks everything, and gives everything; by the passion for fair play which is almost a national characteristic and by those vital, but uncatalogued forces which are called environment.—*Edward A. Steiner, in The Broken Wall.*

As our fathers and mothers, when the call came to save the country in the days of '61, placed their all upon the nation's altar, not even holding their lives dear, so may we, when the call is given, "America for Christ," consecrate the best we have to bring that day to pass.—*Charles M. Boswell.*

The undertaking of material civilization involves large principles. They are titanic in scope. But the forces at play in the American missionary enterprise are vaster—are nothing less than cosmic.—*Lemuel C. Barnes, in Elemental Forces in Home Missions.*

The present world conditions make it more necessary than ever that every man and woman coming to our shores be given a practical demonstration of the Christianity which we preach to them through our foreign missionaries.—*Our Italian Allies.*

We are being forged into a new unity amidst the fires that now blaze throughout the world. In their ardent heat we shall, in God's providence, let us hope, be purged of faction and division, purified of the errant humors of party and private interest, and shall stand forth in the days to come with a new dignity of national pride and spirit. Let each man see to it that the dedication is in his own heart, the high purpose of the nation in his own mind, ruler of his own will and desire.—*President Woodrow Wilson, in Second Inaugural Address.*

CHAPTER III

OUR FUTURE CITIZENS

No Longer "Foreigners"

The term "foreigner" is obsolete in America. For some time there has been a substitution of the term "non-English speaking." And now, with war mingling the blood of several nations in the same red stream, the term "allies" has become the fitting appellation for those sons of other lands who love the truth and fight for the right. The immigrant is now thought of as our future citizen. As such he must be given the opportunity afforded our own sons. Our dream of Christian democracy must be his. Will he catch it? The patient teaching of its ideals will give him the background for making it his own. The practical application of its principles in dealing with him will help him to possess it. His failure or success depends on us.

Little thought is given to immigration in these days when every available ship is employed to transport men, equipment, and food across the seas. Our minds are centered on the main issue of our national life. All else is given second place when a war must be won for democracy. But we must not lose sight of the fact that in the United States there are multitudes of people of foreign birth who do not know our democracy. A part of the immigration which came before the beginning of the world war, they have not yet been taught its ways. They crowd the sidewalks in the bustling cities. They are found in the quiet lanes of the countryside. In mines, on the railroad, in factories, building subways and bridges, on the ranch, in the lumber camp—there is scarcely a place where men work that they are not found. And their families have settled down in whatever

dwellings they could find, just so as to be near to their men.

Giving the content of Christian brotherhood to the term "allies" is a task not yet performed. It is in process, but much must yet be done. It is no new challenge to the Church of Jesus Christ. Its concern has been men and women, no matter where they came from or what their condition. That the church has not always lived up to the ideal of its aim is true. Distinctions have been made. The humanness of the average church member has blinded the eyes of many to the fact that the world has been coming to the United States for teaching. Social distinctions have made it hard for some to extend the hand of Christian fellowship to those whose family tree did not root in the same ancestral garden as their own. It has been a failure of adaptability rather than of purpose. A lack of knowledge of the English language has been put down as general ignorance. Unfamiliarity with the strange ways and customs of newcomers has made us irritable at the slowness with which they have adopted our customs and ways. Forgetting that they are individuals like ourselves, we have sought in a patronizing way to make them see how much better we are than they. Possessing fine churches of our own, we have endeavored to "missionize" them in old, unused grocery stores and shacks on side streets. The folly of this sort of exhibition of brotherly love is now seen. The heart of the membership of the church is warmed by the common sacrifices made by its sons and the sons of the immigrant alike. They now seek to have such fellowship with the folks once derisively called "foreigners" as will demonstrate the unity of Christian love. And the response will be equal to the effort.

Not all of the work done by the church for the immigrant has been either selfish or in vain. While local churches have found it difficult to respond to the Master's call to minister to all men, many have been practicing the vision of a kingdom of God on earth of all people with great success. It is this work already accomplished that gives hope for the future. It is in this success that the challenge to

MOHAMMEDAN CHILDREN AT JOHNSTOWN, PENNSYLVANIA

CHILDREN OF THE NATIONS AT ELLIS ISLAND

unseeing churches lies. With the whole Christian Church awake, the processes of the government to Americanize our future citizens will be augmented in a most remarkable way by the Christianizing influence of the church. Then will Christian democracy spread rapidly. Then will the nations of the earth see that our fine utterance of a democracy worth dying to make the world safe for is based upon actual practice in the United States. On that great day the doors of every nation the world around will swing wide open to receive the purposes of God through Jesus Christ his Son.

Methodism Has Bid Them Welcome

The Methodist Episcopal Church has stood well to the front among the churches which have definitely ministered to the immigrant through the years. Mindful of the fact that all of us, or our forefathers, came to this country as immigrants, its ministers have sought to share in the process of assimilating the newcomers to our manner of thought and ways of living. Nor was the labor in vain. For to-day throughout the length and breadth of the land are Methodist Episcopal churches whose members came in recent years from lands across the seas. In loyalty to the kingdom of God they equal our native born. In devotion to the land that adopted them they are not excelled. Their songs, their lives, their sacrifices give evidence of their new life-purposes.

The type of people who have sought the United States as a future home has varied through the years. The "earlier" immigration, from 1820 to 1873, was, for the most part, made up of English, Scotch, Celts, French, German, and Scandinavians. The assimilation of these people was scarcely perceptible. American ideals soon found root in their minds. They took to American ways readily. The church was able to meet their spiritual needs in an unusually successful way. A representative of the church met the immigrant and his family at Ellis Island. Protection was given against exploitation. Temporal needs were cared for

until self-support was possible. Churches were built for these people. Ministers who could speak their native tongue were provided. The democratic spirit of the Methodist Episcopal Church fitted it peculiarly for its share of this task. It was able to develop an environment and create conditions favorable for the betterment of every nationality that arrived. In these days of the "earlier" immigration the point of contact between the church and the stranger was easy to find. Home life in the case of each nation was much alike. The newcomer was of high intelligence, thrifty, progressive, and adaptable. There existed little or no racial or political prejudice.

But a change came about 1873. Since then there have not been so many coming from the peoples just mentioned. The change was most marked in racial type. Southern Europe began to contribute largely to our new population. Spanish, Portuguese, and Basques also began to come. The immigrant suddenly become a complex problem for government authorities. A new and tremendous challenge confronted the Christian Church. It still confronts it. For while with the beginning of the war immigration from these sources practically ceased, there are still with us the people who came previous to that time.

Some Difficulties in Assimilation

The church finds a difficulty in coping with its responsibility in the illiteracy of the new immigration. Where there is illiteracy on the part of even one party, prejudice and mutual misunderstanding are likely to result. There is less of common ground in any relation, and greater divergence of thought. Until the church understands the character and customs of the heterogeneous peoples coming to our shores to engage in unskilled labor, it cannot be a channel of enlightenment to them. Tenement life presents another difficulty. Because of necessity, Italians, Greeks, and others of the "later" immigration crowd into the unsanitary tenements of our great cities. Here in colonies of their own peo-

ple it is easy for them to preserve the old ideals and traditions. The scattering of the "earlier" immigration, and its greater similarity to those already here, eliminated this barrier to approach and assimilation.

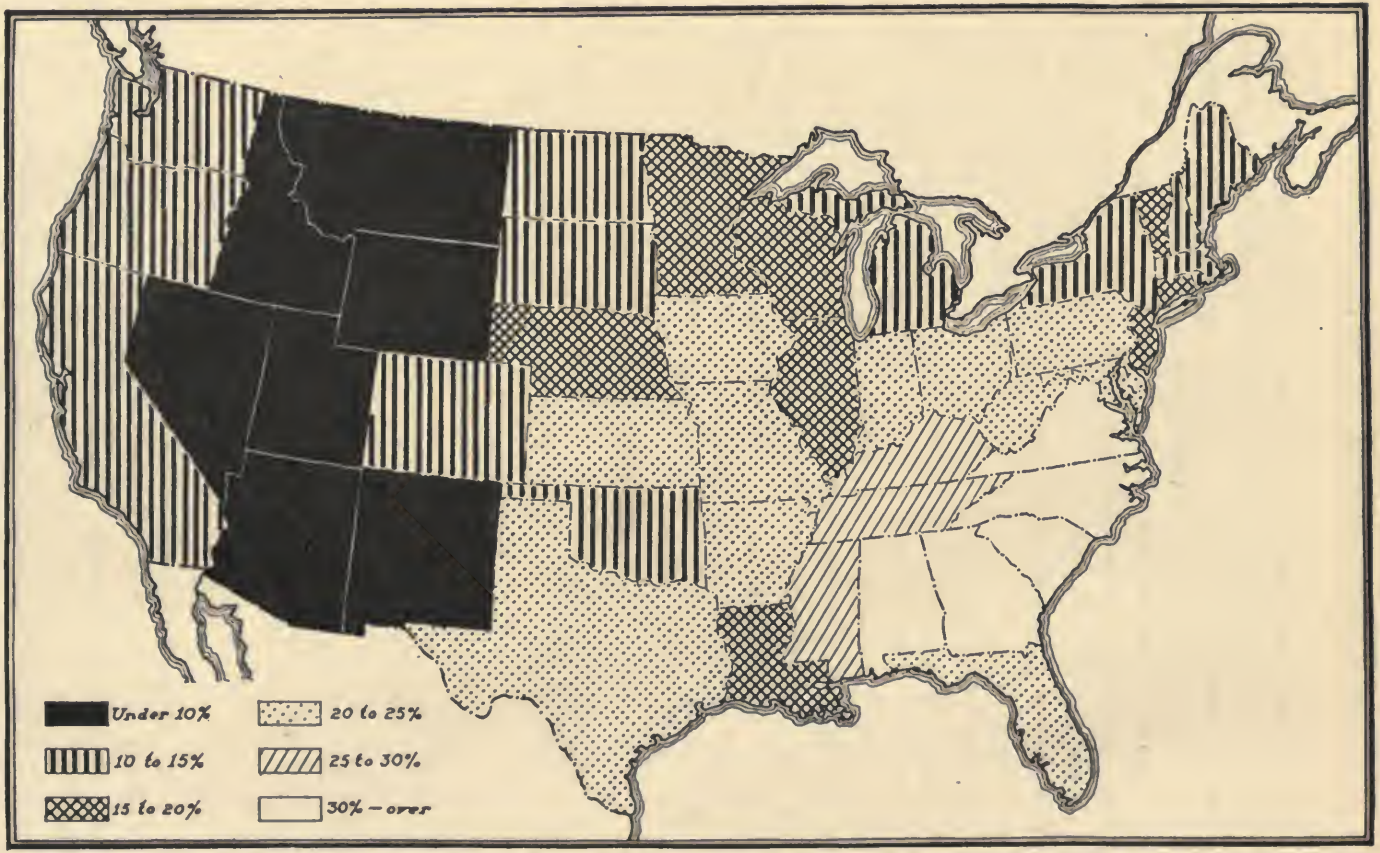
Diversity of language presents another barrier to evangelical approach. The religious conceptions of the people are in terms used by the Roman Catholic Church. It is difficult to put evangelical content into the religious phraseology with which they are familiar. Thousands of them are estranged from the church of their homeland, but are unable to see the distinction between the religious oppression of the old days and the offer of the gospel of Jesus Christ in the free, untrammeled terms of the evangelical church. While speaking different languages, these groups of people have the same background for their religious thinking. To find a point of contact here is a most difficult task. Their own ecclesiastical authorities make no effort to help them, and the ideals of citizenship come to them very slowly.

The Bureau of Foreign Work

The Bureau of Foreign Work of the Board of Home Missions and Church Extension is seeking to find these points of contact for the Methodist Episcopal Church. It is making an intensive study of non-English speaking groups according to racial and language divisions. In this study account is taken of the peculiar characteristics of the people, the populations to be ministered to, church locations, types of work needed, buildings and equipment required, and the sort of leadership which alone can lead these people into the truth.

A Local Italian Parish Program

As a result of the studies already made among the Italian people a program of work and a program of training for leadership have been adopted. It has been found that in the local Italian church the most effective ministry is that which approaches the family as a whole. This



PROTESTANT POPULATION BY STATES

helps every individual in the family to get the viewpoint of evangelical Christianity at the same time and prevents the church from sharing in the separation of immigrant parents and their children as a result of the forward look which the latter are acquiring through the Americanization processes of the public school. The older generation must be approached in Italian, for English will never be to them a familiar vehicle for either the reception or expression of their religious or political ideas. But English is the "mother tongue" of the children and the young people. They are Americans and resent the implication that Italian is the language for them. With these general principles in mind the following more detailed plan is proposed:

1. *Approach to the Family as a Whole.*
   (*a*) Home visitor, a woman speaking Italian with the American training and American spirit. Such a one, bilingual, could work with little children in English, and conduct older classes possibly in Italian. The problem is one of young women as well as mothers. The future objective to be young Italian women thoroughly trained. (*b*) Family gatherings for everybody in the church parlors or church house. Music, games, pictures, etc. Recognize the family unit. (*c*) Meetings in the home. The coming of the stranger draws all the neighbors in so that a program may be used. Special attention to home meetings for girls.
2. *Approach in Italian for Adult Italian Groups.*
   (*a*) Religious services of worship in Italian. (*b*) Bilingual staff members, a lawyer, physician, employment agent, and a printer, whose services may be used for help among the Italians in the community. (*c*) Mothers' club in Italian. (*d*) Men's clubs for learning English and citizenship (civic questions, citizen papers, etc.) (*e*) Use of Italian literature. (*f*) Religious instruction in Italian. (*g*) Illustrated lectures. (*h*) Italian patriotism as point of contact (Italian days, the 20th of September, etc.). (*i*) Make use of musical interest.
3. *Approach in English to Children and Young People.*
   (*a*) Attendance at English church services. (*b*) Religious instruction (Sunday School). (*c*) Related week-day club activities, emphasis on expressional work, such as: Recreational club, gymnasium club, choral societies, dramatic clubs, Boy Scouts, Knights of King Arthur, Campfire Girls, Girl Scouts, sewing, painting, drawing, and sculpturing. (*d*) Illustrated lectures and moving pictures. (*e*)

Daily vacation Bible school. (*f*) Flower mission. (*g*) Fresh air work. (*h*) Camps.

Italian Leadership

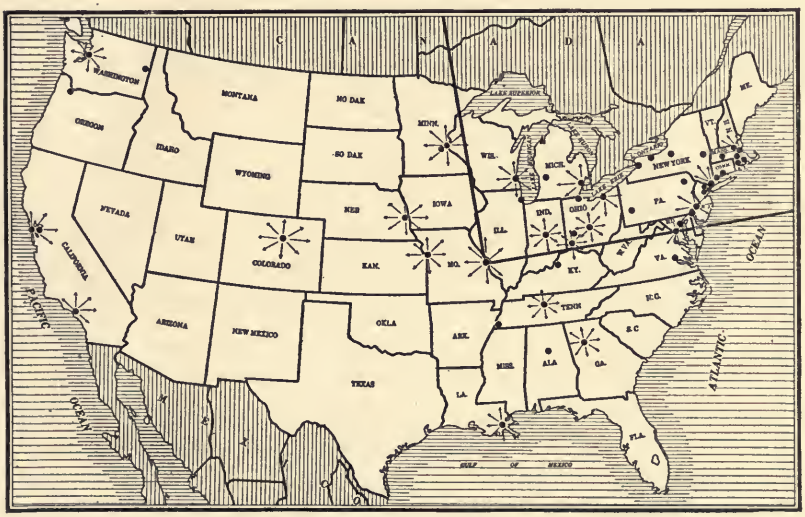
The Board of Home Missions and Church Extension, in cooperation with the Board of Education of the Methodist Episcopal Church, is already at the task of securing an adequately trained ministry for Italian parishes. The American minister who is to bring the message of Christian democracy to the Italian must have a college and theological seminary training. The latter must be supplemented with clinic work in an Italian parish, and a year in Italy. Italian ministers who are to be religious leaders among their own people in this country must have a college and theological seminary training. During their seminary training they must also be in attendance at some center in connection with an Italian church where they may receive lectures in Italian and Italian culture, and be guided in practical work in different Italian parishes. Candidates for this form of ministry in Italian and other tongues are assisted in their preparation by scholarships provided by the Bureau of Foreign Work. There is a Slavic department for such training at Baldwin-Wallace College, Berea, Ohio.

With Other Tongues

The general principles worked out for work among Italians is the foundation for all work among non-English-speaking peoples. Of course there will have to be modifications according to varying needs. But the entire process must be a part of bringing the people from every land into actual fellowship with English-speaking congregations. In all of the other activities of life America makes no racial distinction. It cannot longer make such distinction in the one phase of life above all others which should exemplify democracy. The barriers are breaking down very rapidly on account of the war. The Church of Jesus Christ must now summons Italian, Croatian, Bohemian, Syrian, Finnish,

Slav, and all others to a unity of worship and service. Jesus Christ made this common footing possible. The church of to-day must see that the theory works out in actual practice.

Because of language difficulties there will be non-English-speaking churches for some time. The old folks must be ministered to. But as rapidly as English is acquired they



THE IMMIGRANT ZONE

The heavy line indicates the Immigrant Zone in the United States. Eighty-two per cent of our non-English-speaking population are within this area. So also are most of our large cities, as indicated by dots.

must be assimilated with the regular membership of the church and cease to be a "missionary problem." And they will be so assimilated if the church will give them the opportunity. Many a church is rediscovering itself by adopting this method. Indiana Harbor, Illinois, has a population of eighty-three per cent "foreign." The local church, like many others, was divided between those who considered the situation hopeless and those who looked upon "foreigners" as undesirables. By degrees this church has discovered that the Chinese and the Croatian are as human as the original members. A Serbian seems to have all the desires and ambi-

tions of the man in search of the best in American life. An Arabian may now be baptized at their altar. The joy of various tongues unites in song of praise to God in their church. Something happened. A pastor came who believed the statement to be true that all men may know God through Jesus Christ. The people awoke, and now a ministry undreamed of is being performed by that church. The same thing will be duplicated in countless other communities just as soon as folks discover that they have not a proprietorship upon the church which made them what they are.

Methodism's Appeal to the Immigrant

It is an interesting coincidence that the Centenary of Methodist Missions comes at the same time as the one hundredth anniversary of immigration in the United States. It also is of interest to note that all through these years the Methodist Episcopal Church has been ministering to each group of newcomers in their native tongue. The result in organization is seen in the ten German Annual Conferences, the six Swedish Conferences, and the two Norwegian-Danish Conferences, all in the United States. While for the most part the immigrant has been ministered to as a part of English congregations, there has been a tremendous value in the form of administration to which reference has just been made. The time has come, however, when the churches represented by these non-English-speaking Conferences will ask that their Americanism be recognized. They will request a place in the English-speaking Conferences. And the Methodist Episcopal Church, which adapts itself to the needs of each changing generation, will grant the request. During the past years this ministry in a foreign tongue has been a most effective channel for the dissemination of the ideals of Christian democracy. Now, with the government insisting that all men and women, as well as the children, shall be able to read and write the English language, this necessity is done away with. Probably the

Chinese and Japanese Mission Conferences will serve a real purpose for a time yet. But the day is not far distant when the songs of faith in the Methodist Episcopal Church in the United States will all be sung in American English.

The Plaza Community Center for Latin-Americans

The Plaza Community Center of Los Angeles, California, is the response of the Methodist Episcopal Church to the material and spiritual needs of the 60,000 Latin-Americans in that great city of 540,000 people. The people to whom this institutional church will minister are for the most part refugees from Mexico. Several things account for their coming. The industrial advantage to be found in this country stands foremost. The political and revolutionary disturbances so common in Mexico have sent many hurrying into southern California. Some have come with the hope of escaping the oppression of the Roman Catholic Church. Others desire to give the better educational advantages of the United States to their children. A few have left Mexico for the sake of seeing the country once owned by their fathers. Slipping across the border they have settled in large numbers in a crowded and unwholesome section of the city. Here all the forces of evil are at work for their destruction. Housing conditions are deplorable. The tenement houses are unspeakable, but the house courts are worse. The houses average from one to three rooms, eight by ten feet to ten by twelve in size. There is usually one outside window and a door at each end of the house. In these homes the families average five, In some eight people live in two or three rooms, ten in three rooms, and twenty-five in five small rooms. Twenty-eight per cent of the Mexican people in this section of the city have no water facilities in the house. A hydrant in the yard supplies the needs of from six to eight families. Bathing under these conditions is practically impossible.

No ordinary church could meet the needs of such a com-

munity. The Plaza Community Center is not an ordinary church. It is being built on the experience of the very best efforts to meet the real needs of people the country over. Morgan Memorial Church, Boston, has furnished a part of the idea. The Hampton Institute, Hampton, Virginia, has also made contribution. So have many other institutional churches of all denominations. The purpose of the Plaza Community Center is to minister to the entire life of the people whom it serves. To this end the church proper is being built alongside of and as a part of the institutional section of the structure. This meets the prejudice of Latin-Americans against social activities in the house of God.

The main part of the building is six stories high, with a basement and a roof garden. In the basement there will be a printing shop, swimming pool, and baths. The first floor will be given up to the general office, an employment bureau, a general store, cafeteria, and children's bank. Going up another flight of stairs, one may find a fine large auditorium for entertainments and social activities, a reading room, dining room, kitchen and the superintendent's office. The free dispensary and temporary hospital will occupy the third floor. Above this will be the temporary home for the homeless, apartments for workers in the Plaza Community Center, class rooms for housekeeping and homemaking, a kindergarten and a day nursery. The shoe and furniture repair shops, the carpenter and tinker shop, and the rug weaving factory will be on the fifth floor. Here also will be the class rooms for English, Spanish, penmanship, music, cooking, sewing, millinery, and tailoring. The sixth floor will house the gymnasium, physical culture classes, and hand laundry.

What an equipment for practical service! What a response to the demand for giving Christian democracy in its most practical form to these sad, hopeless strangers from over the border! The work which this Community Center will be able to do is incalculable. But Methodism will not fulfill her trust to the Latin-Americans in the United States until she makes possible the duplication of this sort of enter-

prise in numerous communities throughout the entire great Southwest.

Jefferson Park—In New York's Little Italy

In the midst of crowded Little Italy, New York city, stands the Jefferson Park Methodist Episcopal Church. Under the able direction of an Italian pastor, a ministry is here performed whose influence is far-reaching. With one block of tenement houses occupied by twenty-five hundred Italians and every other tenement proportionately filled, there is no lack of opportunity for teaching Christian democracy to these blood brothers of one of our allies. And it is being taught through the points of contact peculiar to these people. Not content with preaching the gospel at the regular Sunday services, the pastor takes his message out on the street corners. He visits the industrial plants in the community. He goes where the children congregate at their play. Through tenement house after tenement house he seeks for those who need his ministry. Not infrequently he is seen coming down a fire escape to visit some family between the roof and the sidewalk. Within a stone's throw of a stable where scores of murders have been committed he is furnishing the neutralizing influence against crime in the community.

The value of this work is recognized by the police captain of this precinct. He says: "I heartily commend the strong efforts you are making and hope that other churches will take up the good work started by you in bringing the youngsters under such wholesome influences, thereby fitting them to grow up and become good American citizens." With a beautiful five story brick building for a plant, the opportunities of this Italian Methodist Episcopal Church are without end. A large Sunday school and flourishing Epworth League grip the young people and children. Then there are the Boy Scouts, the Girl Scouts, a glee club, school of music, an orchestra, cooking class, a night school for English-Italian and Italian-English, mothers' meetings, a

choral class, a bugle-drum corps, a typesetting and printing class, and an athletic club.

A fine patriotic spirit characterizes the people of this church. Red Cross activities furnish the women with the task of making garments for their men at the front. The service flag reminds them constantly that the land of their adoption is making them a part of its very life through the sacrifice of the lifeblood of their sons. The little children rejoice in the fact that their brother or father is in khaki or blue. "The Star-Spangled Banner" is sung with all the joy and enthusiasm that comes with the singing of "Inno di Garibaldi." Democracy is getting a fine chance here, and it is a Christian democracy that will endure.

Old Broadway—A Ministry to Bohemians

Old Broadway Methodist Episcopal Church, Cleveland, Ohio, is located in a community of approximately eighty thousand people, eighty-five per cent. of whom are either foreign born or of foreign-born parentage. For years this church has ministered to the immigrant through its Sunday school and church services. Every one of the allies is represented in its membership and seventeen languages are spoken by the pupils in the Sunday school. The ministry of this most useful church is carried on in the English language, except among the adults. For these there are a preaching service, Bible class and prayer-meeting in Bohemian. The success of the work done is seen in the way which those taught in childhood in the Sunday school have remained to become the present official leaders of the church.

In the now old ramshackle frame building thousands have received their first and best interpretation of American democracy. Their early conceptions of the land sought by their parents has had in it all the content of Christian teaching. Regardless of denominational leanings, they have thronged the church and sought the services of the pastor. Here they bring their babes to be baptized. Here they bring their dead for the last solemn rites of the Christian Church.

Old Broadway becomes a home to them. Their ideals and hopes all center here. For here the spirit of the Christ is interpreted to them in terms of human fellowship and service. All degrees of the process of transforming immigrants into Americans are found here. There are the older folks, who have slaved and toiled at hard labor, the women still wearing a shawl for a headpiece. And there are the younger people, school teachers, bankers, business and professional men. And the children! They fairly swarm over the place.

The educated new generation do not want to be missionized. They want a church building that will compare well with the banks and other fine buildings that are going up in the neighborhood. The Roman Catholic Church has lost its hold on them. They must be taught by the evangelical church. But a "mission" savors too much of patronage to them. They receive their education in fine school buildings, why not their religious teaching in a fine church building? Why not? Is not the implanting of the principles of Christianity as important as the implanting of the rule of three, cube root, and political geography? As an evidence of their belief in the value of the Christian Church for those of their people who have not experienced the blessings which it is instrumental in bringing to one's life, these people have decided that the best sort of a church building shall be built. Large enough, fine enough, and built so as to appeal to all classes of the community, Old Broadway Church in its new material garb will be indeed a melting pot of the nations.

Aided in a most generous manner by the man who has for fifty years been the superintendent of the Sunday school, a fund has been raised to meet the demands which the new building brings. Assisted by the Opportunity Fund of the Board of Home Missions and Church Extension, a church is being erected which will make possible a work adequate to the opportunity and obligation presented. It has come none too soon. The lodge and other organizations are making strong bids for the men of the community. Labor unions are lining them up against some of the best things in our

democracy. Atheist and infidel are calling them to live self-constituted life-philosophies. Which will win? The Church of Jesus Christ! It is ministering with no respect to person, condition, or creed. It is interpreting democracy in the terms of American Christianity. It is serving the people in their hour of need without compensation of any sort. It has the open sesame to the nation's best. It is opening the way to fine living, noble thinking, and a loyalty to the stars and stripes that means much for the days ahead. Overseas the sons of Old Broadway are fighting to help make the world safe for democracy. The value of this democracy they know because they are sons of Old Broadway.

Our Day of Crisis

What has been done in the effort to make Christian democracy the daily purpose of the immigrant is but a faint foreshadowing of what must be done. Immigration is now practically at a standstill; eighty per cent of those who today seek entrance to the United States are Negro, Mexican, Portuguese, and other Latin Americans. But when autocracy has been forever crushed to earth there will be an unprecedented rush of alien peoples to our shores. The devastation of the old home lands will drive thousands to the United States. The attractiveness of a settled and prosperous country will be too strong an appeal to withstand. Economic conditions in Europe will be such that skilled artisans who escape the physical dangers of war will seek employment in America at the only task to which they have devoted a lifetime of work. Political conditions will stimulate those who fear a possible future like the past to bid farewell to the land of their birth. Social conditions also will bring pressure to bear upon the peasant who has heard during these years of bloodshed of the possibilities of equality in the "land of the free and the home of the brave." Spiritual motives will impel others to sail over the sea as did their ancestors years ago, to a land where God may be worshiped in the Spirit.

They will come, hundreds of thousands of them. They will begin to arrive at the very time when we are busy trying to readjust our own affairs after the strain of war. Nor will it be entirely a service of benefit to them that we will render by being ready. Our own national life will be affected by the sort of people that come. Pestilential disease will drive us to greater medical care in the examination of immigrants. The barriers that we raise or lower to the immigrant will have to be considered on other than grounds of emotional charity. It is essential that every citizen of the United States study the situation as it is and be ready to meet the issue when it arrives. It will be here in the form of living men and women before we are aware of it. To begin to plan then will be too late.

Consider the dilemma in which the Christian voter will find himself if wounded and crippled European soldiers unable to earn a livelihood at home invade our industries. On the one hand, there is our duty to protect the interests of our returned veterans in industrial fields by a refusal to permit the alien to land. On the other hand, there is the pathetic figure of the allied soldier who has stood shoulder to shoulder with our own sons in the great fight for righteousness and permanent peace. Shall the fruits for which he sacrificed his best physical powers be denied him in the hour of victory? The church must be a strong influence in the adjustment of these and kindred questions when the post-bellum immigration begins. They cannot be answered *ex-cathedra*. The social and industrial implications as well as the moral and religious aspects of each question must be thought through to the end. No problem has ever been presented to the Church of Jesus Christ equal in difficulty and importance to that which is now shaping up for the days just ahead.

Concerning Women

The status of woman in society has been forever changed by the conditions brought about by the war. With

the manhood of Europe under arms, women have been compelled to turn to occupations hitherto regarded as exclusively belonging to men. With millions of men slain on the field of battle there will be an overwhelming preponderance of women in Europe during this generation. These women will, because of industrial training during the period of the war, be fitted for permanent work of this character. America will become the desired goal of their future labors. With an invasion of female labor, social and industrial conditions will have to undergo rapid changes. Moral and spiritual influences will have to be strengthened. Woman as such will have to be considered, regardless of whether or not she is a "foreigner." The old ways of dealing with the men who came from across the seas in the old days will not do in meeting the needs of these independent representatives of the new day.

Those who mastered the immigrant question for the church in other days have now a new lesson to learn. New means of spiritual and moral protection must be discovered for the immigrant woman, or gross injustice will be done her despite all legal protection. She will become the mother of our future citizens. Her blood will mingle with the blood of our own sons. Her boys and girls will be our grandchildren. It is more than a national question. It is so personal that it strikes at each of our homes. These women will arrive alone and unprotected. The ways of those who live in the cities of our ports of entry will be new and strange to them. They must be met and cared for until they become somewhat adjusted to the new conditions. Otherwise they will be at the mercy of those who, in the guise of friends, will exploit them and increase the moral disaster of our great cities.

What an opportunity for the Church of Jesus Christ to demonstrate a love for the daughters of all peoples! Husbands and fathers killed for the cause of democracy, they will be seeking the vision for which their men laid down their lives. Shall they find it, or shall the wolves of society snatch them away before they have a chance to live as women live

in the United States? Close up to the port of entry must the church increase its vigilance. Day and night must the deaconess of the Methodist Episcopal Church be found on duty. It is not a man's task. Only the best type of Christian womanhood is equal to the task. What has been done by way of greeting the immigrant woman in the past must be done in the future. But there must be more of it. The church must provide a larger force. It must be able to guard the immigrant woman from the hour she lands until that day when self-poised and adjusted she is able to make her way alone.

What Is Our Problem?

We talk about the immigrant as though he was not a part of us. Yet what a revelation comes from reading the casualty lists from the battlefront overseas! One fourth of the arm-bearing power of our nation is foreign born. A morning newspaper picked up at random is evidence of the fact that we are all largely Americans by adoption. In the lists of killed and wounded we find officers and privates alike whose names read as follows: Shanoff, Winkler, Marosco, Nazzareno, Vaillancourt, Walczak, Papernick, Koskoska, Adamowyzc, Olgivie, Ralicki, Neitzke, Helwig, Liddi, Haig, Svegan, Bekas, Gotschall, Pelarz, Alcorage, and the like. Why not recognize that in meeting the question of Christian democracy for the non-English-speaking people of the United States and those who will come later, we are solving our own problem? This query gains importance when we consider the way in which our entire industrial system is carried on by those whom we have unjustly called "foreigners."

Our guests have become more than alien visitors. They are of our own household, and patriotism is as fervent with them as it is with us. The great industries that make possible the speediest victory and termination of the war are manned largely, if not almost entirely, by men from other countries.

Seven out of every ten who work in iron are immigrants.

Seven out of every ten miners of bituminous coal are immigrants.

Three out of four living in the packing towns are from abroad, or children of those who have been born abroad.

Four out of every five engaged in the silk industry are immigrants.

Seven out of eight employed in woolen mills are immigrants. Nine out of ten engaged in refining petroleum are also immigrants.

Nineteen out of twenty who produce our sugar supplies are also immigrants.

And seven out of eight who keep our railroads safe were born over our borders.

In every instance these industries mentioned are of the most vital importance in the prosecution of the war. How far the ofttimes despised immigrant has measured up to his task in increasing and improving output is a matter of common knowledge. His support of the Red Cross, his war savings, and his Liberty Loan subscriptions compare with the record of any other proud patriot of the oldest stock in America.

If all these have not yet caught the vision of Christian democracy, it means that as a nation we have not yet established that for which our sons are fighting. Is not our problem one that must lay bare our own neglect? Have we not the challenge to set in order our own household? Shall the sons of other lands bring to us that which we thought that we possessed? The times are alive with the spirit of achievement. "We must succeed!" is the slogan of the hour. What answer is the Church of Jesus Christ going to give to the challenge which meets it at this important point? To succeed in giving every race and tongue within our borders the ideals of Christian democracy in everyday terminology and practical demonstration means a hastening of that day when brotherhood shall be a fact. Nay, more, it means the

hastening of the time when the United States of America shall be not only spokesman for world democracy, but also an illustration of that righteousness and justice which Christian democracy alone can establish.

Questions for Discussion

1. Why is "foreigner" an incorrect appellation for the immigrant to-day?
2. Is Christian democracy an absolute necessity for the immigrant? Why?
3. In what way did the Methodist Episcopal Church bid the immigrant welcome in former years?
4. Discuss the difficulties of assimilating the immigrant.
5. What is the Bureau of Foreign Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church?
6. Discuss its plans for Italian parishes and Italian leadership.
7. How are these plans adapted to other non-English-speaking people?
8. Discuss the plans and equipment of the Methodist Episcopal Church for Latin-Americans; Italians; Bohemians. Supplement these with your knowledge of local work of this sort.
9. What elements make to-day "a day of crisis" for the church and the nation?
10. In what way does the immigrant woman now become an important figure in our national life?
11. What is our real problem in connection with the immigrant?
12. Discuss the obligation to the immigrant revealed by the war.
13. To what extent are we dependent industrially upon the immigrant?
14. Why is it obligatory for the church to give Chris-

tian democracy, both by precept and example, to every foreign-born dweller among us?

15. To what extent is the poem quoted below a picture of the city "foreigners'" condition and need?

Where cross the crowded ways of life,
Where sound the cries of race and clan,
Above the noise of selfish strife,
We hear thy voice, O Son of man!

In haunts of wretchedness and need,
On shadowed thresholds dark with fears,
From paths where hide the lures of greed,
We catch the vision of thy tears.

From tender childhood's helplessness,
From woman's grief, man's burdened toil,
From famished souls, from sorrow's stress,
Thy heart has never known recoil.

The cup of water given for thee
Still holds the freshness of thy grace;
Yet long these multitudes to see
The sweet compassion of thy face.

O Master, from the mountainside,
Make haste to heal these hearts of pain,
Among these restless throngs abide,
O tread the city's streets again,

Till sons of men shall learn thy love
And follow where thy feet have trod:
Till glorious from thy heaven above
Shall come the city of our God.

—*F. Mason North.*

We are awaking suddenly to a realization that so far from our home missionary work being over, it is scarcely begun, and so far from its scene being confined to the western regions which we have regarded as the home mission field *par excellence,* the storm centers of home missions are the strongholds of the older Protestantism, the great cities of the East, and the country churches. The causes of the change are obvious. They are found in the emergence of a new situation. The rapid influx of foreigners, the massing of men in the great cities, the denuding of country districts, the growth of class consciousness with all the social and industrial problems which it has brought in its train—here we have a variety of causes which make demands upon our churches of a startling and unexpected kind.—*William Adams Brown, in Problems and Possibilities of American Protestantism.*

The church has been altogether too much concerned about saving herself, and too little concerned in the redemption of the community. It goes without saying that just the moment the church becomes more interested in her own life than she is in the life of the people, she is at once disqualified for rendering efficient service for the uplift of the world. The Centenary is furnishing a magnificent opening for the church to discover herself, her interests and ambitions, her abilities and disabilities, and her purposes and designs for and on the race. It is also furnishing the Department of City Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church a splendid opportunity to make a statement of program for the cities throughout the land, and to press the challenge of God down upon the people in a way commensurate to the need. God has, perhaps, never had a fair opportunity to force his claims on men. In this Centenary, for the first time he will have a fair chance to make an impression on the heart of the world.—*Melvin P. Burns.*

The spirit of democracy is astir in the world as never before. Ancient limitations and restraints are being cast aside, dynasties and autocracies overthrown. The way is opening for a new world in which social justice and cooperation and brotherhood shall take the place of individualism and self-seeking and exploitation. But the new world will need a new spirit, the spirit of self-control, idealism, responsibility and service. It is this new power which society must somehow develop through religion and education, working hand in hand.—*Benjamin S. Winchester, in Religious Education and Democracy.*

CHAPTER IV

"WHERE CROSS THE CROWDED WAYS OF LIFE"

The City Democracy's Stronghold

Democracy's strongholds must ever be in our great American cities. Here the currents of life flow most swiftly and mingle most readily. Not only are the nations of the earth elbowing each other from pillar to post, the philosophies of the world are also given utterance. Only a firmly entrenched Americanism can withstand the swirling maelstrom of the ideas and ideals which have wrecked nations in other lands. Only a Christian democracy can dig in deeply enough to give Americanism a fair chance to become a dominating force among these constantly shifting currents of thought and life. In communities like that over which the Master wept, his disciples of to-day are forced to accept a challenge to influence life so as to establish more securely the very foundations of our national life, or see them swept away forever.

Boastful Bigness

With a wild joy we have seen the United States becoming a nation of cities. We have boastfully pointed out the fact that 46.3 per cent of our people live "where cross the crowded ways of life." The fact that in fifteen States more than half the people live in cities has been one of our talking points. But the scheme of things was not planned for growth in city population from 29.5 per cent in 1880 to 36.1 in 1890 and to 40.5 in 1900. We have created a type of community that has outgrown our control. It is swinging along at a speed beyond anticipation. One hundred years ago there was not a city in the United States that would now

rank as second class. To-day there are 226 cities of over 25,000 population, 153 of from 25,000 to 100,000, and 73 of over 100,000. Great material blessings have come with the development of these cities. The opportunities afforded people in every station of life have increased. Yet with all this have also come some of the most difficult conditions for demonstrating the principles of Christian democracy with which the nation has ever had to deal.

Our boastfulness turns to dismay as we watch the crowds pouring into the subway entrances. The congestion of the sidewalks where once the folk with leisure were wont to promenade, prompts the query, "Where are we going?" With ineffectual protest we endeavor to stem the tide. We cry out with a voice unheard because of the city's ceaseless roar. Our plan for the people of the city is scarcely noticed by the multitude. We suddenly realize that we have spent too much time cheering over our bigness and too little in strengthening the foundations of our city life as the community has spread out and the character of its population has changed. Even the arrival of the day of efficiency has not saved the situation. Standardized plans have broken down. Bewildered and baffled for the time, the Church of Jesus Christ stands among the city throngs considering a problem which changes so rapidly that instant action alone can have any value.

Two Types of Cities

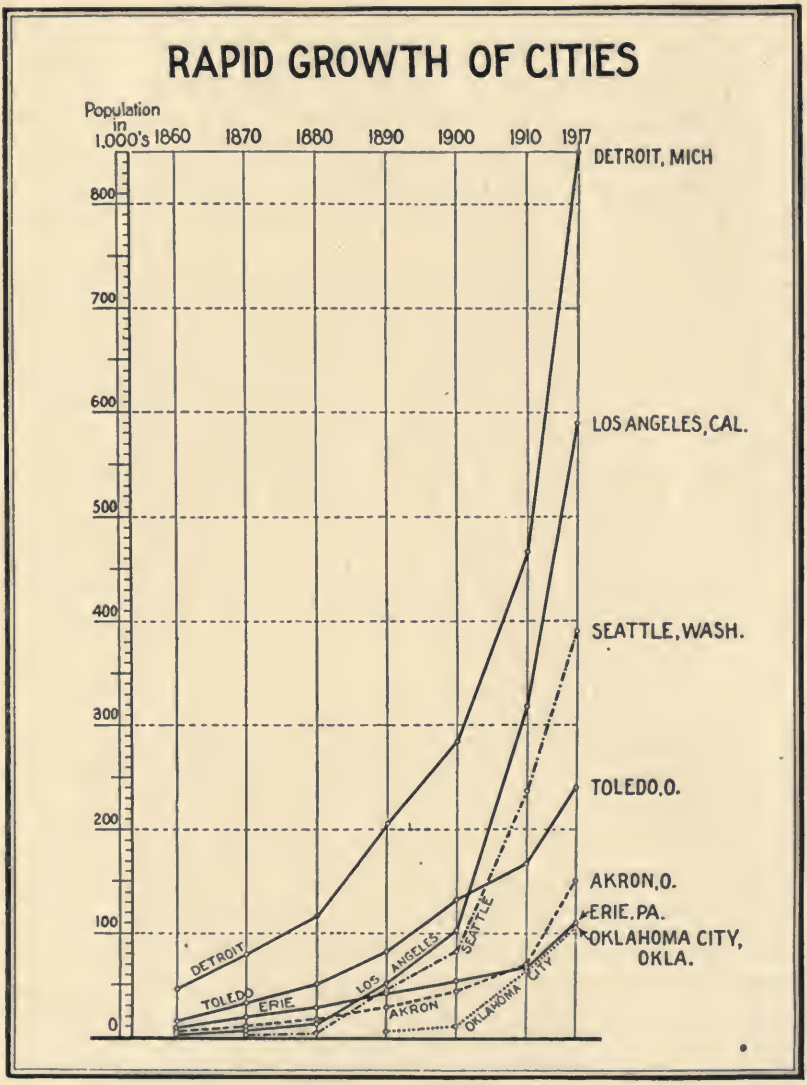
Of course cities vary. Those of the older type, such as Boston, Chicago, New York, and Philadelphia, have for the most part become settled in their traditions and ways of doing things. It is difficult to influence their life in any fundamental way. They have become institutions of tremendous power. The hurrying rush of life and the insistent problems which constantly multiply give little opportunity for the redirection of mislaid plans or the correction of errors of judgment in earlier days. This condition holds not only for

the layout of the city, but also for the habits and thought of the people. It makes reforms difficult. No large proportion of the city's population can be reached with force and power at a given time. The message has to be rearranged and retranslated so many times before it comes to the last man that its significance is somewhat lost. Mere numbers and variety of types of mind slow down the speediest of propaganda.

The newer cities have developed in a more normal way. They have anticipated largeness in the coming years. Observing the experience of older and larger cities, they have done their municipal planning with judicious foresight. Business, industrial and residence sections, schools and churches, parks and public meeting places have all been provided for. The result has been to make possible the introduction of new ideas in a way that would reach the people in a natural way. Minneapolis is an excellent illustration of this more modern city development.

Figures of Growth

The sawdust-box council around the stove in the cross-roads general store is not the only place where off-hand solutions are given for all the ills of the world. Our cities are cursed with the same sort of academic benefactors of the community. They may gather around a mahogany desk, but their methods of reaching conclusions and the value of their suggestions are equally worthless. They figure out that the growth of American cities is rapid. But unless a solution to its problem is offered what is the value of knowing that since 1870 Saint Louis has increased its population 220 per cent; Boston, 230 per cent; New York, 270 per cent; Philadelphia, 275 per cent; Pittsburgh, 310 per cent; Erie, 460 per cent; Toledo, 660 per cent; Cleveland, 725 per cent; Chicago, 830 per cent; Detroit, 930 per cent; Akron, 1,400 per cent; and Los Angeles, 10,200 per cent? We may put our figures in the form of a graph and get the following:



What Does This Growth Mean?

Those who deal in figures forget that most people think in concrete terms. What this rapid growth has meant in its effect on the community is the question which they would have answered. They want to know if this increase is alone

responsible for forcing the people out into the suburbs as business has crowded its way further and further uptown. They formerly lived within walking distance of their business. A healthy community spirit prevailed. The interest of the entire city was the interest of each individual. They have moved without question when their homes have been turned into places of commercial and industrial activity. They have seen the community rechange into dwelling places for non-English-speaking peoples. The old time American ways of the community have given place to customs from the old world. What does it mean? Who shall answer them? Where does the responsibility rest for these changes? Who has permitted the democracy of our fathers to become diluted in the streams of un-American thought and customs? It is no idle question which the city's teeming millions are asking.

Some Penalties of Growth

COMPLEX LIFE

Life becomes very complex in the crowded city. Social conditions both in the contact with one's fellows and the ordinary social activities are of such character that life has become an incessant rush. In the place of the ordinary forms of home entertainment and similar diversions people now pay for their amusements. No longer is found the old-time neighborhood and community life. A sort of exclusiveness characterizes most city people. One may live in an apartment house for months and never know who the people are above or below, to the left or to the right. Nor does one care. The vast scale upon which everything is carried on creates indifference to anything not immediately of concern to the individual. A selected few make up the circle of one's intimate acquaintances. Another group come into the hours of business. A third group are met at lodge, while, if one attends church, it is still another. As for the multitudes,

we touch elbows with them daily, not knowing or caring who they are.

THE HOME HAS LOST

The home has suffered in some of the larger cities. The building of large apartment or tenement houses has limited the amount of space which one can afford to rent to two or five rooms. There is not much chance for personal privacy under such conditions. A common gathering of the family for the evening hours is out of the question. The home is rapidly becoming a place where people go to sleep. Electric lights and steam radiators fail to create such a homey atmosphere as the center table reading lamp and the logs afire on the andiron. Bachelor apartments and apartments for bachelor girls are on the increase. More and more is there a tendency to board. For those who must live from seven to eleven in two rooms, and even six in one, where poor ventilation and lighting as well as inadequate furnishing characterize the place, "home" does not have its old-time meaning. And of these latter there are literally hundreds of thousands in the United States. Home has ever been the hearthstone of American democracy. Here its principles have been made clear to the growing boys and girls. To the civic basis given in the public schools have been added the moral and religious aspects of the doctrine. Have modernity and our great city robbed us of something which must be supplied in some other way and by some other agency?

CONGESTED POPULATION

Congestion of population is a constantly increasing menace to the best life of any community. In New York city, below Fourteenth Street, there are three sections where the population averages 800 to the acre, and four sections where it averages 600 to 800 to the acre. In the same city there is a block whose density of population is 1,260 to the acre. The children are affected because they must play in streets over-

crowded and choked with city traffic, and the toll of their lives each year is exceedingly heavy. Not only is bodily injury apparent in these sections but also crime and vice are bred and an evil economic burden is seen in steadily increasing rents and lower wages.

POLYGLOT POPULATION

A great deal of the congestion is in sections occupied by foreign populations. The polyglot character of the population of the cities of the United States is seen in the following figures for twenty cities, which have the largest foreign population, including native whites of foreign or mixed parentage:

Fall River, Massachusetts	86.7 per cent
New York City, New York	80.7 per cent
Lowell, Massachusetts	80.5 per cent
Chicago, Illinois	79.6 per cent
Milwaukee, Wisconsin	78.9 per cent
Paterson, New Jersey	77.4 per cent
Boston, Massachusetts	76.5 per cent
Cleveland, Ohio	76.4 per cent
Cambridge, Massachusetts	75.6 per cent
Detroit, Michigan	75.3 per cent
Bridgeport, Connecticut	73.4 per cent
Providence, Rhode Island	73.3 per cent
Newark, New Jersey	72.7 per cent
San Francisco, California	72.3 per cent
Jersey City, New Jersey	72.0 per cent
Buffalo, New York	71.8 per cent
New Haven, Connecticut	71.8 per cent
Worcester, Massachusetts	71.6 per cent
Saint Paul, Minnesota	71.3 per cent
Scranton, Pennsylvania	70.2 per cent

An excellent illustration of the cosmopolitan character of the modern city and its racial distribution is seen in the following study of the population of the city of Chicago. According to the school census of May 4, 1914, the population of the city of Chicago was 2,437,526. The different na-

tionalities of this population are represented according to the following figures:

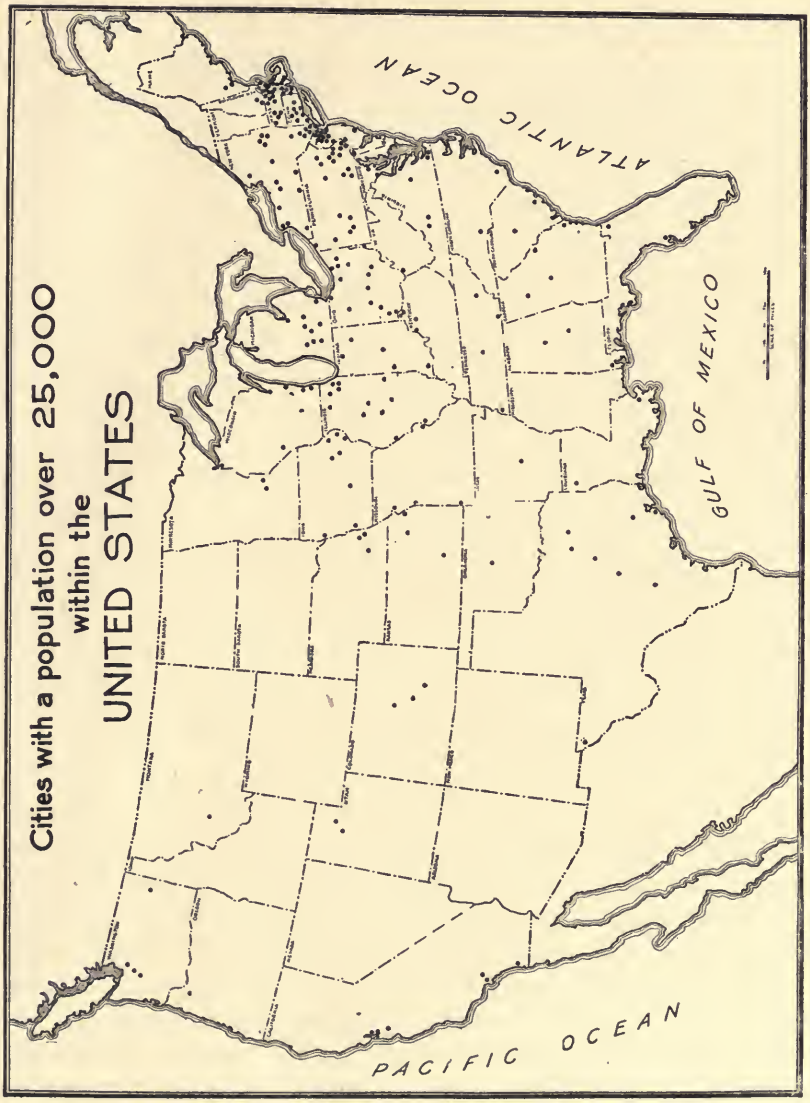
American-born, white	752,111 or	30.1 per cent
German*	399,977 or	16.1 per cent
Polish*	231,346 or	9.2 per cent
Russian*	166,134 or	6.6 per cent
Irish	146,560 or	5.9 per cent
Swedish	118,533 or	4.8 per cent
Italian	108,160 or	4.3 per cent
Bohemian	102,749 or	4.1 per cent
Austrian*	58,483 or	2.3 per cent
Negro	54,557 or	2.2 per cent
Norwegian	47,496 or	1.9 per cent
English	45,714 or	1.8 per cent
Canadian	44,744 or	1.8 per cent
Hungarian	31,863 or	1.3 per cent
Lithuanian	24,650 or	1.0 per cent
Danish	22,394 or	1.0 per cent
Scotch	17,662 or	0.9 per cent
Hollander	16,914 or	0.7 per cent
	96.	per cent

Americanization Must Be Rapid

This state of affairs but emphasizes the location where the church and every other American institution must do its best work at a rapid speed. The necessary assimilation is sorely hindered by the economic oppression and social injustice which has to be met by these people of diverse thought and manner of life. There is no magic word that may be spoken with the result that the fine-spirited Christian American leaps out from the place where stood the "foreigner." The process is the slow one of life contact whereby the "foreigner" beholds the doctrine of Christian democracy in the concrete and accepts it because he sees that it

* The larger number of Jews of the city belong to the nationalities starred.

A foreigner is one born outside of the United States or whose parents or father were foreign born.



WHERE THE CITIES GROW

is good. The fact that these people for the most part gather in colonies peculiar to their racial heritage challenges to a leadership capable of bringing to Little Italy, the Ghetto, or Bohemia the practice of all that we want them to be.

City Dwellers Migratory

The people of the city are migratory in character. There is little tendency to spend one's life in the house where life has its beginning. And to move from city to city is a commonplace. A page from the records of a well-known city church gives concrete significance to this habit. When the present pastor took charge four years ago the membership was 195. He has since then received by letter 117 and from preparatory membership 101, a total of 218, which would increase his membership to 413. But during the same time 47 have removed by letter to other churches, and 113 have moved overnight without leaving any trace of themselves; 10 have died. These 170 reduce the membership to 243. Boarding house personnels change daily. Young married people with no ties to bind them to particular locations move frequently. The effect on real estate agencies is to increase the insistence on yearly leases. The church has no such advantage. It must leaven the lives of people while they are in the community. It must so grip them with its message and opportunity for service that they will seek out another church in the community to which they move.

Church Leaders Not Alert

This moving tendency is often a part of a change in the national characteristics of the community. Those who for political and business purposes have watched these changes for years are awake to what may be expected. They see the Irish followed in succession by the Italian, the Slav, the Pole, the Hebrew, and the Oriental. The leaders of the church are not as wise as these other leaders of the people. They wait until the community has made impossible the ministry of a church along the lines laid out for it before the change. They bemoan the lack of foresight of the fathers. And then they neglect the opportunity to prepare for the next change and underman the dying church which still stands among a community of people needing its ministry.

New York city is fruitful in illustrations of the failure of the church either to recognize or to meet the new conditions. Since the early eighties, during which time the population increased by more than 200,000 in that section, 100 Protestant institutions moved out of the lower East Side. Those churches that remained failed to notice that anything had occurred to the community. One, the Duane Methodist Episcopal Church, established before 1787, had an endowment of $75,000 left it on condition that it remain below Spring Street. It remained. It still remains, but only as a repository for the remnants of the old families who still live. It is in a polyglot community, but it is not a force in the lives of these non-English-speaking people. Washington Square Methodist Episcopal Church is another instance of failure to meet the needs of the community. Historically strong and with a long list of great preachers, possessing a $300,000 endowment which came from a merger with the Asbury Methodist Episcopal Church, its tendency has been to furnish good preaching for its membership and neglect to see any obligation to the foreign population which had grown up around it. Other churches have eaten up their property with mortgages for money to pay the running expenses, without rendering service to their immediate community.

And what of a community of 60,000 people such as surrounds the Central Park Methodist Episcopal Church, Saint Paul, Minnesota? Where thirteen churches once ministered there are now but two left. The boarding house and rooming population has increased. Ten thousand transients mingle for brief seasons with the permanent dwellers. Now a business center, it will soon be the leading factory district of the city. Must this church follow the lead of the eleven who have gone, haul down the flag of the cross, and leave democracy's fine task to unchristian forces?

If the roll were to be called on this dismal phase of the failure of the church to be a part of the city's growth and change, which of our proud cities would not be listed with

the illustrations just cited? Saint Paul and New York do not stand alone in this matter. Nor are they necessarily the most glaring examples, for in New York city Methodism proclaims the gospel in eight different languages. They are used to point out that both the older and the newer types of cities are equally guilty in withholding from the city's multitudes the message for the deliverance of which they were built and dedicated to the service of God. Great sections of the cities populated by non-English-speaking people, occupied by business and industrial plants, given over to far different usages than in the days of our fathers, have been forsaken by the Church of Jesus Christ and given up to the enemies of both democracy and Christianity. If Jesus wept over Jerusalem, he certainly would weep over the cities of the United States. And there doubtless would be a bit of scorn in his expression, as drying his eyes he beheld the stone edifices which might have saved the cities from so much woe, a mockery to the truth they were erected to teach, because of failure to minister to each changing need as it arose.

The City Task a Hard One

It is difficult to analyze the religious life of a large city. Occasionally a federation of churches undertakes a survey of this character, but by the time the survey is finished the constant shifting of population has made it unreliable. Moreover, almost all surveys of this character are apt to become wooden, and all too frequently the heart element is lost in the mass of statistics gathered. Besides, the same sort of a study made in different cities brings very different reactions. There is a somewhat definite character to every community. Various phases of community life are expressed in terms of this character. This is none the less true when it comes to religion, for we find religion expressing itself in terms of all life. The religious statistician and surveyor frequently overlook this fact, and because they find different modes of expression for religion in different cities

conclude that there is something wrong with the religion in one place or the other.

Many, however, are awake to the fact that religion is expressing itself in new ways. One may be religious and not of necessity be a churchman. Christianity is finding opportunities of practical expression in a thousand ways that the church has not taken into its program. The message of the church has been accepted literally by thousands who are now expressing the religion they have been taught in practical forms of life. These ways have to do with home, housing, education, wages, neighborly helpfulness, the rights of the down-trodden, protest against unjust burdens, and the like. The Christian Church must adapt itself to the new demand in order to become a channel for this new expression of its own message.

Meeting the New Demand

The church in some cities has made isolated attempts to meet the new situation. Saint George's Protestant Episcopal Church, New York city, conducts a trade school for the young people of its community in which are taught manual training, carpentry, electrical wiring, sheet metal, mechanical drawing, plumbing, sign painting, and printing. They also have a lunch room for women with a record number of 506 lunches in one day. Athletics and gymnastics are provided for boys and girls; baths for little girls average 110 per month. A Parish nurse examines children, and free clinic service is rendered. In the educational departments are taught the care of the sick, first aid, cooking, and housekeeping. Regular classes are held in dressmaking, embroidering, knitting, and crocheting. The Boys' Club has 1,000 members and is open five nights a week, its employment bureau placing two hundred boys in good positions last year. A seaside home is provided for women and children where they have two weeks' vacation in summer.

The Seaman's Church Institute of New York, the greatest institution for seamen in the world, is meeting in a re-

markable way the needs of the thousands of transient sailors who are in the city for a month or less. The dormitories and rooms provide reasonable and clean lodgings and the seamen can obtain everything in the building from a shave to a new suit of clothes. Game rooms, entertainment hall, and reading rooms provide means of occupying spare time, and the popular soda fountain is in successful competition with the nearby saloons. Shipwrecked sailors and the survivors of the torpedoed ships are brought here in great numbers and are given lodging and clothing and care in the various departments. The religious life is looked after by Russian, Swedish, and American ministers, who conduct services in four languages, and the housemother is in constant demand with those who need advice or sympathy. This Institute belongs to the Protestant Episcopal Church.

The Halstead Street Institutional Church (Methodist Episcopal), Chicago, is the only English-speaking Protestant Church and Social Settlement for 50,000 people. It is located among foreign-speaking people and demonstrates the following program:

Moving Picture Entertainment—Monday evening.
Ladies' Aid—Tuesday.
Prayer Meeting—Wednesday evening.
Mothers' Sewing Club—Thursday afternoon.
Men's Brotherhood—Tuesday evening.
Chorus Choir Rehearsal—Friday evening.
Girls' Cooking Clubs—Every afternoon and evening.
Girls' Sewing School—Every Saturday afternoon.
Children's Service—Every morning.
Gymnasium Classes—Every afternoon and evening.
Boys' Industrial Classes—Saturday morning.
Boys' Club Room—Open evenings.
Queen Esther Circle—Last Sunday of each month.
Cafeteria Noon Lunch for Men and Women—Every day but Saturday and Sunday.
Daily Vacation Bible School—Six weeks during July and August.

In addition to this it conducts a free dispensary and does a large amount of relief work.

The Settlement and Church of All Nations, on the lower East Side of New York, has been meeting the new demand. It was founded by courageous Christian men in the Methodist Episcopal Church who deplored the wholesale Protestant desertion of that thronging immigrant section of the metropolis. In the midst of a modern Babel this center plays the role of "Good Neighbor" to its polyglot community. Five languages (Russian, Chinese, Italian, Yiddish, and English) are at present used by the church and a half dozen more will be added when the funds permit. English is employed in all work among foreign-born children. There may be hyphenated Americans among immigrant adults, but the immigrant child is an ardent American and is treated as such. Night schools, mothers' meetings, kindergarten, clubs, social organizations, prayer and preaching services are conducted for Italians. Night schools, sewing schools, Y. M. C. A., kindergarten, Boy Scouts and girls' organizations are flourishing departments of the Chinese work. Boys' clubs and a Jewish mothers' meeting are the present activities among the Jews. The outstanding features in the Russian department are the Russian Forum and "Enlightenment," a Russian religious social monthly magazine. At the Forum an audience that has frequently totaled 800 during the last winter gathers weekly for the lecture and for the discussion that follows. The magazine enables the church to conduct a sane propaganda that has been of remarkable patriotic service during these intense war days. A first-class motion picture equipment has been unrolling amusement and instruction before the delighted eyes of 800 young people on winter Saturday evenings for the past nine years. The church has its own vacation home at Long Branch, New Jersey, where workers, babies, and working girls can enjoy a ten days' vacation at the seashore.

While these and many more institutions of this character are serving the Kingdom and the city in a large way, the church in general has clung to its old standard program of preaching, Sunday school, prayer meeting, and pastoral

calls. To make this statement is not to depreciate this form of ministry nor to depreciate the labors of the countless ministers who have toiled and given their best to the work of the Kingdom in the city. It does, however, raise the question as to whether the church in any large way has sought the soul of the city; whether it has noted the change in environment around its old family church; whether it has merely watched the incoming foreigner and has not noted the change from a Protestant population to one that is Catholic or Jewish.

The Residential Section and the Suburb

In the sections of our cities now known as residential the church is in a flourishing condition. It is meeting the problems of its own field in a more satisfactory way than is the downtown church which has just been discussed. For one reason there is generally a larger and better-trained membership. Those who once carried on the work of the church downtown are now the officials and workers here. Then there is more money available for the support of the church. It is easier to get stronger preachers. While some churches of this character are satisfied to minister to their own membership, others have adopted a widespread community program, and this in many instances takes in the partial support of mission work in the more needy sections of the city. The problem here is to see that the church does not become self-centered and forget both its missionary opportunity and obligation in its own home town.

Out beyond the residential section of the city lie the suburbs. A serious condition exists in many of the churches here. Many of the former supporters and workers of the downtown city churches have homes in the suburbs. Not all of them have continued to be active workers when they have become suburbanites. To some the church in the suburbs is a haven of rest—and they are resting. Away from the ceaseless roar of their business activities, they forget the religious necessities of those who call home the very business district where they make the money with which to purchase comfort

in the quiet outside communities. Thus the church has the problem of stimulating these former "active" members into new life. It must arouse the suburban church to its obligation to the struggling church in the city. It must bring the vision of connectionalism to those who have forgotten the Kingdom's united battle in the satisfaction of hearing good sermons and excellent music.

A Question for Methodism

Methodism is well organized for uniting all of its churches in a common task. The city and its environs present one of the best opportunities for a practical demonstration. Is the Methodist Episcopal Church able to rise to the present-day challenge and make good?

The Methodist Episcopal Church at the General Conference of 1916 provided for a Department of City Work as a part of the reorganization of the Board of Home Missions and Church Extension. The Department of City Work carries on part of its activities through the City Church Extension Societies of the church, but its work extends beyond the limits of their activities. These city societies, which may be formed in any community of two thousand five hundred or more having three or more Methodist Episcopal churches, are the local Home Missionary Societies of the Church. Once a year two delegates from each city society, together with the superintendent of the Department of City Work, and the corresponding secretary of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, meet in a Council of Cities, the purpose of which is to discuss the obligation of Methodism to the task of the city, and to define the best ways of bringing the gospel and Christianized social service into the lives of the thousands of unchurched in the cities of the land. Out of the experience of all who are related to Methodist Episcopal work in the city has come an answer to the question, "What should be done?" It takes the form of a definite program for cities

which have not worked out an adequate program for themselves.

Methodism's Definite City Program

A great denomination should have some central headquarters in every city. Here may be held all of the denominational gatherings, the offices of leaders may be here, and a clearing house may readily be established for all things pertaining to the program for the redemption of the city as Methodism is related to it.

THE CENTRAL DOWNTOWN CHURCH

First of all it should be a church, and a church that is planned in equipment and staff on the broadest and strongest lines. No ordinary preacher should occupy the pulpit, but a prophet whose voice carries conviction to the business men, the transients, and the thousands of others who make its section their dwelling place for a season. The city is crying out for a message of hope and guidance which it is able to understand. Only a man of the finest religious experience and personal qualifications can meet the demand. Such a man should not be weighted down with the necessity of raising the money with which to carry on its work. The forces of the entire city Methodism should be back of him.

Associated with the man chosen to speak forth an interpretation of the teachings of Jesus in terms of the modern city there should be a neighborhood evangelist. A great task and a fruitful ministry await the serious labors of one who will find the homes where the message is needed and then relate the whole ministry of the church to these needs. Thousands there are who have lost sight of the church, who nevertheless will welcome its message of love and hope when the church brings it to them.

Here also should be the center for religious training for the denomination. A thoroughly equipped director of religious education should center the religious teacher training and service training here so as to have efficient training

and avoid the multiplying of small inefficient groups in the several churches.

An institution of this sort can relate to itself a group of small, weak churches and aid them in fulfilling the ministry which their particular community is demanding.

The Trinity-Wabash Parish in Chicago illustrates the possibilities of such a church. Previous to the organization and centralization of this parish there were six Methodist Episcopal churches in this territory, each having a pastor, and each becoming weaker each year. The present organization places three churches under one administration with a relationship of one sort or another to each of the other churches. Two pastors divide their labors, one doing the calling and taking care of the financial part of the work, and the other superintending the work program of the parish and all of the activities. Associated with the pastors are a director of religious education, furnished by the Board of Sunday Schools of the Methodist Episcopal Church, and several other workers. Among the things realized by this organization are specialized supervision, economy in workers, unity in service, cooperation, and the appeal of a comprehensive program.

In Detroit Methodism was confronted with a number of small churches badly located. Here two churches were doing ineffectual work when a fire destroyed one of them. After a thoroughgoing survey, the two small churches were united and moved to a location near the social, recreational, and geographical center of a neighborhood of two hundred thousand people, in which there was not a single Protestant church to command the situation. Here was planned a great building on a spot chosen because of its logical fitness for an extension that would evangelize the great community. A three-story building with all the conveniences of a modern plant, gymnasium, social parlors, community assembly room, roof garden, etc., is being erected. When complete it will cost $185,000, $20,000 of which was given to Detroit Methodism out of the Opportunity Fund of the Board of

Home Missions and Church Extension of the Methodist Episcopal Church.

The seven downtown Methodist Episcopal churches of Seattle, Washington, namely, First, Madison Street, Grace, Haven, Norwegian-Danish, Swedish, and Japanese, are uniting in a Downtown Methodist Council. The membership of this council is made up of the pastor and two laymen delegated by the official board of each church. The council surveys the field, endeavors to get a clear understanding of the problem, takes account of the forces available for the task, and submits to the several official boards a policy of work.

In Washington, D. C., the Methodist Episcopal churches are organizing their activities so as to have four distinct centers for special types of work. At the Metropolitan Memorial Methodist Episcopal Church will be centered the city soldier work and outdoor evangelism, especially street preaching. Wesley Chapel will be the headquarters for Christian education. Here will be carried on institutes and training classes for Sunday School and Epworth League work for the city and environs. North Capitol Methodist Episcopal Church, adjacent to the Lucy Webb Hayes Training School for Deaconesses and Nurses, is to be the center for social service work with a specialist having oversight. This will include work among Italians. The social program for Washington Methodism will include an occasional entertainment for congressmen, senators, members of the Supreme Court, etc., who are affiliated with the Methodist Episcopal Church. Foundry Methodist Episcopal Church was the scene of the first venture of this nature.

COMMUNITY CENTER FOR SOCIAL WELFARE

The downtown central church itself should be the community center for social welfare. This is true also of churches in other sections of the city, according to the size and needs of the particular community.

The Morgan Memorial Methodist Episcopal Church, of Boston, is rendering a unique service as a community

church. It conducts a children's work whereby it labors among fifteen hundred children of twenty-five different nationalities. Kindergarten, day nursery, music, and industrial school and religious teaching are all having their influence upon both the children and their parents. About ten years ago an industrial work was started whereby old clothes, furniture, old shoes, etc., are collected in bags, brought to the industrial plant, renovated, and sold to poor people of the community. Those who do the work of reconstruction on these brokendown articles are the poor people of the community who could not find remunerative work in any other way. They are thus provided with occupation which gives them the means to purchase things which they need. Every morning at eight o'clock the pastor preaches to them before they begin their daily work. The rescue work of the Seavey Seminary Settlement is described on page 113. The other feature of Morgan Memorial is the Church of All Nations, which gives a cordial welcome and ministers to foreigners of the community.

The Good Will Industries of San Francisco do a great work along the lines of Morgan Memorial Industries, while the new Plaza Community Center, of Los Angeles, California, will duplicate the work of Morgan Memorial for the Latin-Americans of southern California. The Methodists of other cities are rapidly adopting the Morgan Memorial plan.

The opportunities of ministry for a thoroughly equipped community church are almost unlimited. The auditorium may be used for lectures and moving picture exhibits. Clinics and dispensaries may be conducted for the poor. Gymnasiums, swimming pools, and shower baths may be provided in the basement for the young people. There is no limit to the kind of clubs that may be organized for both boys and girls, for mothers and for fathers. Kindergarten, day nurseries, lodging houses for working girls, community choruses, orchestras, visiting nurses, vocational schools, summer camps, classes for teaching English to foreigners—the list is almost endless. Not every church organized for

social welfare would have all of the activities, but each church may take that portion of the list which can be made of service to its own community.

The English-speaking and polyglot industrial groups in our cities include over 10,000,000 who are employed in manufacturing and mechanical industries. Among these people is an increasing unrest. The sporadic successes of the I. W. W. indicate the situation among unskilled workers, and as soon as the war is over problems now held in abeyance by government supervision will become live issues. In the modern city the industrial community church must adapt itself not only for the urgent needs of to-day but also for the changes which are sure to come with the inauguration of peace.

To meet such conditions neighborhood churches should be planned in polyglot communities where specific needs have been determined. The importance of this type of church ministry is seen in cities like Gary, Indiana; Detroit, Michigan; and Toledo, Ohio. When the church is in a polyglot community it either becomes a Church of All Nations or expires. The ministry of this type of church has already been described on page 105. In the Church of All Nations at Morgan Memorial, Boston, provision is also made for training the leaders of non-English-speaking peoples of New England, Italians, Turks, Armenians, Greeks, and Jews, the entire school constituting a department of Boston University. For this type of work a community plant and equipment are absolutely essential, as is also an adequate staff of workers, which should include among the foremost a religious-educational director.

Already the Methodist Episcopal Church conducts special missions for foreign-speaking groups. These are scattered all over the country and include Italian, Scandinavian (Norwegian, Swedish, Danish), Chinese, Japanese, Slavs (Bohemian, Polish, Russian, Servian, Roumanian), Hungarian, Lithuanian, Greek, Armenian, Finnish, Syrian, Portuguese, French and French-Canadian, Welsh, and Jewish. The Americanizing process which changes the for-

eigner into an English-speaking individual makes work among these people more or less permanently missionary in method; for as soon as they become Americanized they are assimilated into the American church. In fact, many churches do successful work among foreign-speaking peoples in the English language entirely.

The community church for Negroes is also a necessity. The northward emigration of great numbers of Negroes in 1917 so altered the status of the Negro population and modified the character of some of the cities in general that there developed urgent need for an increased number of pastors, more and larger churches, and community centers capable of caring for the last need of these Southern strangers in the North. Especially is there need of social workers to look out for the housing conditions of these people.

The community church in the suburban district is manifesting its usefulness. Before the suburb becomes absolutely static in its methods it is wisdom to provide for a community plant and equipment, adequate churches and pastors to make the religious life of the suburb an actual part of the Kingdom's progress.

SCIENTIFIC RESCUE WORK

So long as sin exists in the world there will be wrecks of men seeking whatever port they are able to make. This fact accounts for the rescue missions of the church. Such missions have been ministering to men and women along the byways of the cities for many years. The governor of the State of New York recently said: "Hadley Hall on the Bowery costs less, but accomplishes more, than all the police stations on the East Side. A rescued man at work is worth much more than a tramp in jail. It is of far greater value to the State to reform a man than merely to punish a criminal."

The Seavey Seminary Settlement of the Morgan Memorial Methodist Episcopal Church, Boston, emphasizes what can be done for a man who has entirely lost his bearings if

the best of our knowledge is applied to the task. The man who comes to the door of this institution may not enter if he has as much as five cents to his name. Only the penniless is welcome. Once in, he receives the ministry of five skilled experts. He has a thorough physical examination. He comes under the direction of a social secretary. A psychologist gives him a modified form of the binet test. An industrial director gives him a chance to get started in the way of self-support, and a minister talks to him at prayers concerning the helpfulness of fellowship with Jesus Christ. The man earns all that he receives, and as he improves he is promoted from the double-decker beds of the Junior Department to the single beds of the Middlers. When he becomes a Senior he is given a key to the front door and is made a Big Brother to one of the Juniors. Once a week the entire staff of workers lunch together and check up each man.

In the downtown business section of Sioux City, Iowa, is the Helping Hand Mission. Here a man with vision established a humble work among life's castaways and now has a great cheap hotel which helps to support the evangelistic mission which he conducts. The Mission Hotel attracts men because they can secure a room for thirty-five cents and a bed in the dormitory for fifteen cents. This draws the homeless men around the mission, provides a place to care for them at a minimum expense, and gives unusual opportunities for teaching them the message of the Master. It is hoped that this mission will gradually develop into Methodism's downtown evangelistic center, with a training school for Christian workers, and a university settlement for Morningside College.

The City for God

The finest of programs will not win the city to God. In addition to careful study of the problems of the city, there must also be the consecration to service and support on the part of the people to become interested. The Centenary of Methodist Missions affords an excellent opportunity for the

church to cease marking time or retreating in the city stronghold, and to advance. No half-way measures will accomplish the needed results; the church without reserve must give of itself, its time and its money. With the church in the city properly equipped and manned the next generation should be full of Christian leaders who could make the city Christian for all time. With the city Christian democracy is saved for all time. And with democracy safe, the nation and the world will reap a harvest of character and righteousness, justice and peace worth the cost of making a world safe for its reception.

Questions for Discussion

1. Why is the city democracy's stronghold?
2. To what extent is America becoming a nation of cities? Prove your statement.
3. Characterize the two general types of American cities.
4. What problems are common to all cities?
5. Discuss the new polyglot city. How general is it?
6. In what respect has the church studied its city obligation?
7. Cite some instances of attempts on the part of the church to meet the new demand.
8. What part does the church in the residential section and the suburb play in the evangelization of the city?
9. State Methodism's definite city program.
10. What is a central downtown church? A community church?
11. In what way must industrial centers be ministered to?
12. How may the "foreigner" be won?
13. What is scientific rescue work?
14. What obligation has the Methodist Episcopal Church to help Christianize the democracy of our cities?

I had a talk with Old Glory just the other day with reference to the Negro. I said, "Old Glory, if you have anything against my race, tell me." I said, "I understand you have three disgraceful scars on you, put there by somebody." I looked and saw one that had been put there by a man on the evening that the immortal Lincoln was killed. I said, "Let me see the spot and I can tell you whether it is a black hand or a white hand." I saw it and said, "It is a white hand, not a black hand—I can tell by the finger marks." On the other side Old Glory had another spot, put there by somebody who killed that immortal man, Garfield; and I looked to see if it was a white hand or black; it was white, not black. Then I said, "I wonder if there is another one?" I saw another one, put there by somebody who killed the sainted McKinley, and I said, "I wonder if that is a black man's finger; I can tell by the clumsy thumb." But I saw the finger was that of a white man. I said, "Old Glory, I am glad to tell you that of all the stains made upon you since you have been floating over these lands of the sunset skies, not one has been put there by a son of Ham or a black man!"—*Charles A. Tindley, in How Shall We Meet the Negro Invasion of Northern Cities?*

If education is to be the open sesame to full participation in a democratic nation, then education should be provided for every man, woman, or child, regardless of race or condition. The road up the hills of learning is steep and often difficult to follow. So much more the need of guides who have the sympathies of the real teacher. Only such can be helpful on such a journey. Only such inspire the slow of mind to push ahead. This has been found especially true in the education of the Negro. Handicapped by a consciousness that the upward road has in it bypaths which his white neighbors are not obliged to take, the colored boy has frequently thought it not worth while to journey far on learning's highway. It is at this point in his development that a teacher who is more than a wage-earner is able to be of genuine service. To point out the fields of usefulness open to the Negro race, despite the handicaps of birth, is to increase the number of leaders who shall eventually summons hundreds of thousands of these people to the joy and benefits of a thoroughly trained mind.—*John Bascom.*

CHAPTER V

THE CHURCH AND THE NEGRO

Let Us Be Frank

Christian democracy cannot have two interpretations. Its full message must be the same to all peoples, regardless of color or condition. Otherwise it is not what it claims to be. Its trend is toward the very autocracy which it would crush. This fact creates difficulties and problems, but unless they are met and solved there will ever be a discordant note in democracy's song, and twelve million of the nation's population will be unable to sing it with enthusiasm and joy. What a confession to make to the nations of the earth! What a failure to note in the records of advance and prosperity! Shall the fruits of Christian democracy not be given freely to our Negro population? A left-handed application of its principles to these people is intolerable. It is unjust to them and soul-shriveling to those who thus administer it. It leaves a blot on the beauty of a nation which the world is examining to-day with microscopic closeness. It raises the question as to why the Negro must die in the trenches to make the world safe for a democracy in which he has as yet but an imperfect participation.

No institution in the country is so obligated to labor for the impartial administration of democracy as is the Christian Church. It has no alternative. To do otherwise is to deny the right of the church to exist. To fail to meet every issue which such righteous administration raises is to admit that the teachings of Jesus Christ are based upon compromise. Theoretically, the altars of the church are open to all peoples and the blessings of religion are to be shared by all. This involves the application of the principles of Christian brotherhood to all people at all times. As a practical demonstration of its faith and teaching the

church is obliged to do this very thing. That it brings with it some hard propositions is admitted. But the church which offers to men salvation from sin, and fellowship with Jesus Christ, must lose itself in the fulfilling of its mission at this point if it is to save itself for the solution of the problems of later years. It must lose itself in this task if the nation is to be saved from a practical denial of the spiritual vision of democracy which it is holding up to the world.

The church has not been unmindful of its obligation to the Negro in the United States. It has given him opportunities to secure an education when the State was dilatory in providing it. Churches have been built for him and ministers supported to teach him the way of life. In these two respects little fault can be found with the church. But the influence of the church has not been strong enough to prevent industrial discrimination against him. It has not altered political conditions which nullify the political privileges given to him. Mob law has been permitted to execute him at the end of a rope or at a blazing stake unquestioned by the church. Cross-sections of our history reveal many instances in our national life where democracy for the Negro has been of the "scrap-of-paper" kind. For real democracy the American Negro will live and die. But he looks at the pseudo-democracy with that same failure to understand which prompted the little girl to say to her mother: "Mamma, why is it that when I'm bad you say I'm naughty, but when you're bad, you say you're nervous?" Somewhere in our church statesmanship we have fallen short of the mark. Can we correct our error and yet prove our theory by our practice? What already has been done challenges to an immediate response.

The Negro a Patriot[1]

Every live American rejoices in the valorous deeds of his ancestors. The scenes of battles long ago are kept fresh

[1] Pages 120 to 128 are taken from *The Negro and the Flag*, by Ralph Welles Keeler.

in the minds of succeeding generations by the boast of lineal descent from heroes of other days. Men rejoice in paying tribute to the loyal band of colonists who, for the sake of liberty, mingled their blood with the land we love in defiance of a strong nation. It is a heritage proudly shared by thousands. Women guard with jealous care those credentials which open to them the doors of fellowship with other "daughters of the Revolution." It is in the blood. And around the fireside of a winter's night, children's children are inducted into the sacred knowledge of the part played by those whose blood courses through their own bodies.

Nor is the Negro set aside in this revelry of forefathers' fighting prowess. For his is a share in the soldiery memoirs of our nation from the beginning. The first Negro blood to flow was that of Crispus Attucks, a runaway slave, who led an attack of citizens on the British soldiers, March 5, 1770, in what is known to-day as the Boston Massacre. From Boston Commons to Carrizal the Negro has manifested the same bravery and loyalty by dying for the stars and stripes whenever opportunity has offered itself. His cheerful and conspicuous courage at the battle of New Orleans, in 1812, brought forth public commendation from General Andrew Jackson. And in that same war it was to Negro soldiers that the post of guarding the city of Washington from traitors at home and enemies within was given.

A feature of the General Conference of the Methodist Episcopal Church of 1916 was the singing of the Claflin University quartette. Their favorite song was "The Old Flag Never Touched the Ground." Its rendering revived the memory of the gallant 54th Massachusetts, a Negro regiment under Colonel Robert Gould Shaw. In a brave struggle in which nearly all the officers, including Colonel Shaw, were killed, a loyal sergeant seized the regiment's colors from a falling comrade and kept the flag aloft. When, mangled and bleeding, he was carried from the field, he lifted his voice with the exultant cry, "Boys, the old flag never touched the ground!"

Once more black hands are holding up the colors. Through the smoke and flames of battle are seen the tense black faces of the Negro troops. The training camps are alive with the drawls of the plantation and the harsher tones of the northern cities. Mothers and wives and sweethearts are trying to adjust themselves to the absence of their men. Little children look with wonder and ask questions. But the Negro himself has asked none. The nation said "Come." And once more he is answering the country's call to demonstrate that the spirit of heroism and sacrifice has developed since the blood of the white man and the blood of the black man first wet the soil of our land in the cause of liberty and justice.

From field and factory and school alike they have come. The slow and the swift, the unlettered and the educated, the untrained and the gifted—each has come offering his all with which to keep the torch of American liberty ablaze. Some one hundred and eighty thousand of the best physical types of Negro American manhood are in the army. One thousand of the choicest Negro men are among the commissioned officers who are leading them "over the top" out into "No Man's Land." Already they have recorded their valor in action at the front.

None have hesitated. The university professor has set his frogs and testing tubes to gather dust or to be used by less able men than he. The college boy has swapped his bat and ball for a khaki suit and a Springfield rifle. The physician who has ministered to the needs of the lowly homes in the countless rural communities of the South will now rebuild the torn and shattered bodies of the heads of these households.

Not only the loving devotion of the home folks and friends stamps these men as the sort that make an army strong. The government also has said that they count, for the secretary of war is "fully cognizant of and appreciates the loyalty and patriotism of the Negro." The appointment of Emmett Jay Scott as special assistant secretary of war is

a further recognition of the use and value of the Negro's unqualified support in the Nation's crisis.

Camp life is reemphasizing the fact that the Negro is preeminently a man of the hour. He lives much in the present. And his feelings are best expressed through song. Both the hours when the sky is cloudless and the tragic hours of life are reflected in the melody which fairly sways itself out into the air. In the time of the nation's need he brings with his physical endurance and strength of will that most blessed ministry of song. For already the Negro in khaki is known as the singing soldier. The singing soldier makes for cheerfulness, loyal fellowship, and *esprit de corps*. And singing soldiers are needed now. All the cheerfulness which they can render counts, for all too soon the minor chords will become vibrant, as "our man" is checked off in the casualty list cabled from overseas.

Who are they all? Just folks, like yours and mine. Watch them pass by. They are off for a port of embarking. There is a Wiley College senior giving an order. In the first line marches a man who never was more than five miles away from the cotton plantation until a few weeks ago. Next to him is the porter who always helped us from the train at the Chicago station. Then come the owner of a store in New York, an editor from Texas, a carpenter from Georgia, a bricklayer from Tennessee. Still they come. Mothers' sons and husbands of wives. Men. Men of the kind that future poets will sing of as one has sung of the heroes of other days:

"Plain, common men of every day,
Who left their homes to march away,
To perish on the battle plain,
As common men will do again;
To lift a ghastly, glazing eye
Up to a lurid, stranger sky
Until it sees a painted rag—
The same old common spangled flag—
And then to die, and testify
To all the ages, far and nigh,
How commonplace it is to die."

Where Training Counts

A soldier is more than a human body trained in military tactics and maneuvers. Otherwise our forces would fail at the crucial moment. "Our finest boys" is the expression heard repeatedly in describing them. Some process of preparation is recognized in addition to that of the camps and the practice trenches. The different attitudes men have taken to the drafting of our national army point this out. The careful selection of the officers indicates that there is a development of patriotism which has its place far away from the sharp giving of orders and the shuffling of marching feet.

The swinging lines of khaki-clad Negro soldiers bring thoughts of days when the grandfathers and fathers of these men had no country of which they could sing "my country." The years of adjustment to independence and self-support, the rearing of families in homes of their own, the becoming property owners, have a story that they tell. And through it all is woven the romance of Christian education.

Leading a race from bondage into useful citizenship is something that cannot be done overnight. It has taken long, weary months to teach Negro parents the proper care of the bodies of their children. It is no slight task to train a generation so that the organs of the body function properly, and thereby resist disease. Muscles must be hard and elastic. For the physical courage of a man is often due to a feeling of dependence upon the human machine to do what he wills. The home contributes here to the making of the soldier.

The Christian school has done more for Negro youth than has the home. Here the all-round man has been kept in mind. The body has been developed by athletics and hard work. Ideals for a home after schooldays are over have been inculcated. The mind has been stored with the knowledge of the ages and the scientific processes of to-day. The hand has been taught that cunning which demands a living wage as a well-equipped artisan. And the soul has been led into fellowship with God.

A NEGRO NEIGHBORHOOD IN COLUMBUS, OHIO

SUNDAY SCHOOL AT EAST CALVARY METHODIST EPISCOPAL CHURCH, PHILADELPHIA, PENNSYLVANIA

It is no small thing that in the schools supported by the Church of Jesus Christ the Negro lad learns the relation of the home to the community and the state. He comes to appreciate the reciprocal duties of himself and his government. As a man he recognizes that without his government, his home is in danger. With his home in danger his happiness is at stake. He also comprehends that the protection of other homes in his country is the part of an intelligent patriot. So he salutes the stars and stripes as a symbol of national brotherhood, a symbol of exalted sacrifice in order that homes may endure and children live in safety, a symbol of righteous living and justice for all! He dons his khaki or suit of blue, stands at attention, and marches away with a full knowledge of what he is doing.

Those who have thought slightingly of the training of the hand which is so well done in schools for Negroes are now rejoicing. The developing of intelligent patriotism is largely an intellectual process. But an added value is given to it when the big healthy soldier also knows how to use his hands. He may be courageous enough to face death in the trenches unflinchingly, but when a railroad must be built close up to the firing line, or a munition truck steered to the front, or a gun loaded rapidly and fired accurately, deftness and skill of hand are absolutely essential.

The process of selecting officers for our new army has been a signal justification of the value of the training of the schools. A pan-collegiate gathering of large numbers might be held of a night in the officers' quarters of any camp. The choice product of the schools for Negroes supported by the church and other philanthropy makes up the roll of officers for our Negro soldier units. Beyond the wisdom of men they have been trained for an undreamed-of day. Strong men they are, certain of themselves and mindful of the needs of their fellows under them in the ranks. They are men who are able to develop a morale that will send line after line "over the top" with a smile and a cheer.

Uncertain and full of hardship was the path of those

who in years past pioneered the making of a Negro army for to-day. They succeeded because they sought by the processes of education to develop men and women of ideals, convictions and faith in God. And the soldier who goes, and the home which he leaves behind, both bear silent testimony to the learning of the spirit of Him who quietly said: "Greater love hath no man than this, that he lay down his life for his friends."

How the Methodist Episcopal Church Helps

Methodism has had a large part in the training of the prepared Negro manhood and womanhood of to-day. Since 1866 it has interested itself to the extent of over $10,000,000 in Christian education among the Negroes. And to-day the Freedmen's Aid Society of the Methodist Episcopal Church has under its direction 21 schools, with 317 teachers and 5,279 students. The property value of these schools, including real estate and equipment, is $2,007,750. It is a concrete realization in 1918 of the fine idealism of the twelve wise men called Methodists of the days when four million ex-slaves were left stranded amid the mazes of a new life without knowing which of the many open roads to travel.

In figures this statement means no more than a page from the toil of the weary statistician. But in life values it represents a great lump of the leaven which has been and now is transforming a host of keen-eyed black boys and girls into men of usefulness and women of noble character and uplifting influence. One names over the teachers who have counted social ostracism and the flings of their fellows as nothing so long as they might have a part in this process. Heroes whose names are left unsung were these men and women of culture who by losing their lives gave life to a multitude for a day like ours. They made possible the new type of Negro citizen, the home of refinement, the Christian ideals with which the two hundred thousand Negro young men and young women who have gone through Methodist schools are fortifying the future of their race. And the church—the

stately cathedral in the teeming city, and the little "one-cell" structure at the crossroads—stood back of them with the money needed to finance so great a task.

How are the results attained? It is by the same process that all childhood and youth are led into the fields of learning and service. That two and two are four and the earth is round like an orange is as great a discovery to a Negro lad as to a white boy of like age. The same wearisome hours are spent in learning "When Greece her knees in suppliance bent," for the Friday afternoon "piece" speaking. *"Arma virumque cano"* brings forth as many ludicrous translations with him as anywhere. And the difficulties of getting Xenophon's Ten Thousand safely retreated are a common burden with the youth of all races. What joy, then, when a boy or girl attains! When the thinking processes begin to assert themselves and personal judgments develop! What satisfaction at that time that the Gospel of John has been studied along side of cube root and quadratics; that the history of the Napoleonic wars has not shut out the joys of the leadership of Moses! What happiness to those who teach that together with conclusions in economics and psychology come decisions in religion! How the heart of the church is made glad that these young men and women graduated *laude, cum laude,* or *summa cum laude,* are for the most part avowed disciples of Jesus Christ!

Education and Christian example give these results. These Methodist schools train the mind with wholesome knowledge; they also train the hand for the common toil of every day. And the influence of noble teachers, men and women, makes Christ a reality day by day. Would not the heart of Abraham Lincoln rejoice at the new order of life being spread among this race? The nation is no stronger than its weakest elements. With every part strong it can make its ideals predominate in the earth. This giving of practical Christian education to the Negro is keeping the procession moving forward.

The necessities of war have called many of the gradu-

ates of our Freedmen's Aid Society schools and colleges. In a strange land scores of them are making the supreme sacrifice for the ideals which they have been taught. The service flag has its star of blue draped in black in homes where length of days in joyous fellowship seemed certain. Has the effort been worth while? The service now being rendered is the answer. Yale and Harvard and Wesleyan rejoice in the contribution of well-trained men that they are making to the nation's need. In just the same loyal way are Claflin, Meharry, George R. Smith College, Wiley, the College of New Orleans, Clark University, and the rest glad beyond measure that their boys are ready and that they can cheer them on their way.

There shortly comes the future. Another generation must be ready. Even now the effort to train others for the work these might have done must be redoubled. The sky is ablaze with the cry, "Prepare!" And the church which has through half a century led the way in Christian education for those whom Lincoln freed, now faces the opportunity to do in a way gigantic the task which with bravery and faith it pioneered in other days.

Our Negro Heritage

There is poetry in the distant and far away. Out in the jungle and in the villages of picturesque thatch-roofed mud huts of Africa the Negro lures our souls to sympathy and help. Our eyes fill with tears at the recital of the conditions which mark him as not yet acquainted with our God. An honest desire possesses us to do something that will better his condition and bring to him the saving love of Jesus Christ. We include him in our prayer, "Thy kingdom come." But our forefathers did not. They captured him in his native home and brought him here to be a part of our great national growth. As slave to the white man he took up this new walk in life. The merry pictures of his frolic hour in the cotton fields of yesterday spoil our perspective as we think of his new condition in those days. It was not our

God that he came to know, but a God who made a distinction between peoples whose skin was of a different color. And the narrow conception and the life resulting from it could never participate in the song of him who sang, "Now are we the sons of God, and it doth not yet appear what we shall be." His mind had no training that would help him to seek out God. His heart was trained for service to those alone who owned him body and soul.

There is no gainsaying the fact that the Negro is a factor in the future of our country's development. As is the case with every other race which enters into our heterogeneous life, he is both an asset and liability. And as such he is an influence for evil or good in the life of every other individual. But the deciding whether he will be more liability or more asset is with those who know how to transform the former into the latter. And this task and the vision essential for the doing of the task are largely in the day's work of those who have claimed for themselves the blessings which come through personal faith in Jesus Christ.

The liability side of our problem must be paid for over and over unless we change it. The longer it remains a liability the more numerous the individual units which make it up, and hence the increasing magnitude of our task. The untaught, carefree field hand propagates his own kind, the while he remains more or less of an economic burden and one outside of the kingdom of God. The vicious corner loafer in our cities will never provide a better condition than his own for his children. The lack of knowledge prevents the enlivening vision of nobler things. Liability he is and liability he will remain so long as his mind is not fired with the stimulus of thinking and his hand trained to carry out the impulses of that thought.

Each generation bequeaths to the next its achievements and its problems. Each generation accepts from the one just preceding it some problem which it must solve before another generation takes hold of affairs. It is in this way that progress has been made. But it cannot be done without great

cost to each generation that accepts its heritage of problems as a heritage of opportunities as well. For the inspiration and enthusiasm which keep men and women at a task which is to render greater benefits to the future than to the years which they call contemporary come only when an opportunity for benefiting the race is recognized.

A Ministry of Worship

In recognizing the opportunity bequeathed it in the presence of twelve million Negroes the church has made the education of Negro boys and girls its starting point. This has made possible the training of leaders. These leaders have developed a church life for their own people, aided by the larger resources of the church. The result of this phase of the work of the Methodist Episcopal Church is seen in the fact that its membership now includes 2,172 Negro preachers, who minister to 348,477 preparatory and full members in 3,688 church buildings. The total value of these Negro churches is $8,211,850 and the value of the 1,345 parsonages occupied by Negro Methodist Episcopal ministers is $1,361,486.

Figures always fail to interpret the larger value of the influence which their ministry represents. The Methodist Episcopal Church has influenced thousands of people by its example of a great church helping a weak people. It has refused to forsake them. It has increased respect for weaker races. It has thus prophesied the very thing for which the nation now is fighting with iron determination to win.

As for the Negroes themselves, the fostering care of a great church is greater than riches. One of their great preachers[1] in addressing a white audience said recently: "The Methodist Episcopal Church is to us the representative of Jesus Christ our Lord. If you have among you a large percentage that belongs to other denominations, out of

[1] Rev. Charles A. Tindley.

TABLE NO. I

STATISTICS OF THE NEGRO MEMBERSHIP OF THE METHODIST EPISCOPAL CHURCH FOR 1868 AND 1918

	1868	1918	Increase
Ministers	212	2,172	1,960
Local Preachers	634	3,538	2,904
Church Members and Probationers	63,567	348,477	284,910
Sunday Schools	490	3,642	3,152
Sunday School Scholars, Officers, and Teachers	27,557	234,647	207,090
Churches	634	3,688	3,054
Value of Churches	$581,399	$8,211,850	$7,630,451
Parsonages	13	1,345	1,332
Value of Parsonages	$4,850	$1,361,486	$1,356,636
Ministerial Support	.....	927,267	927,267
Paid on Church Debts	.....	195,547	195,547
Paid on Buildings and Improvements	.....	297,306	297,306
Paid on Current Expenses	.....	229,288	229,288
Indebtedness on Property	.....	935,500	935,500

TABLE NO. II

A COMPARISON OF THE AMOUNTS GIVEN TO THE GENERAL CHURCH BOARDS BY THE NEGRO MEMBERSHIP OF THE METHODIST EPISCOPAL CHURCH FOR 1868 AND 1918

	1868	1918	Increase
Foreign Missions, Home Missions and Church Extension	$1,842	$39,517	$37,675
Freedmen's Aid	.....	75,000	75,000
Sunday Schools	130	4,565	4,435
Board of Education:			
(a) Public Education	.....	1,909	1,909
(b) Children's Day	.....	3,736	3,736
American Bible Society	66	1,891	1,825
Board of Temperance, Prohibition, and Public Morals	.....	1,464	1,464
Deaconess Board	.....	216	216
Woman's Foreign Missionary Society	.....	1,017	1,017
Woman's Home Missionary Society	.....	10,994	10,994
City Missionary and Church Extension Society	.....	1,431	1,431
Totals	$2,038	$141,740	$139,702

TABLE NO. III

WHAT THE METHODIST EPISCOPAL CHURCH IS GIVING THROUGH ITS BOARDS FOR THE HELP OF THE NEGRO, AND WHAT PROPORTION OF THAT HELP THE NEGRO FURNISHES HIMSELF. THE FOLLOWING ARE THE FIGURES FOR 1916–17

BOARD	Amount Appropriated	Amt. Raised by Colored People
Foreign Missions	$11,519 44	$20,165 00
Home Missions and Church Extension	61,480 40	19,478 40
Freedmen's Aid	132,203 00	17,259 36
Woman's Home Missions	60,819 00	7,651 32
Board of Education	5,960 00	3,298 00
Board of Conference Claimants	4,200 00	3,700 00
Board of Sunday Schools	3,935 17	4,637 00
Board of Temperance, Prohibition, and Public Morals	2,280 00	1,703 00
Total	$282,397 01	$77,892 08

every three persons among us, we can show you one who is a Methodist. We can see the way to God most clearly by the way of the Methodist lead; we can hear the Lord's words better through Methodist ears than through other ears. We can see the gates of glory through Methodist eyes better than in any other way." Whether they live on the cotton or sugar plantations or are farmers in their own right, the Negroes love the church. Whether in the crowded city or in the rural hamlet, it is the same. And it is in this fact that the challenge to the church becomes an opportunity for Christian democracy beyond comparison. Thrift must be taught. Moral ideals must be lifted up. Responsibility must be made a habit. The support of their own institutions must be encouraged. The desire for education must be more generally created. The larger outlook must be given. And in so doing the Church of Jesus Christ has the opportunity of demonstrating in a large way its practical ministry to the very last need of every individual, man, woman, and child.

The response to an appeal to the many-sided interests of the Negro's life is seen in the results of a small investment by the Board of Home Missions and Church Extension of the Methodist Episcopal Church in work being done by a Negro district superintendent, one of the leaders in the development of the rural Negro communities of the South, in the following quotation from his report for the Brookhaven District of the Mississippi Conference at the Annual Conference:

"In addition to food conservation, the leader in demonstration work gave special attention to increased production, working together, and health preservation. His report showed that he traveled 220 miles, visited 12 churches, organized 15 clubs, as follows: 3 tomato, 3 potato, 4 corn, 4 poultry, 1 industrial and economic. For this work he was paid $25 a month, traveling expenses being paid by those whom he served. The leader in charge of women's club work was to give public demonstration of food conservation. Her report showed that she traveled 263 miles by rail and

73 by team; worked two months, gave public demonstrations, reached 1,400 housewives and canned personally 2,488 pounds of food. For this work she received $25 a month. Her board and traveling expenses were provided by the communities in which she labored. As a result of this cooperation and of other activities on the part of the district superintendent, over 8,000 pounds of meat and 50,000 pounds of canned goods were saved. Five hundred and fifty-five boys were enrolled in corn and other clubs and 263 girls in tomato-canning and poultry clubs. Rural reading clubs were organized and plans made for the purchase of forty acres of land to be used as a district headquarters and as a place for a retired minister's home. On this land will be carried on agricultural demonstration activities and will be located the rural folk high school for colored people."

More Trained Leaders Needed

There is an increasing demand for trained Negro leaders for guiding their people into this sort of appreciation of cooperation with every form of life. That the number is increasing is encouraging. The material is there, as is evidenced by the lawyers, preachers, editors, inventors, teachers, and poets whom the race has already produced. James Weldon Johnson, a Negro poet of no mean power, puts it well in his "O Black and Unknown Bard" when he sings:

"Heart of what slave poured out such melody
As 'Steal away to Jesus'? On its strains
His spirit must have nightly floated free
Though still about his hands he felt his chains
Who heard great 'Jordan Roll'? Whose starward eye
Saw chariot 'Swing low'? And who was he
That breathed that comforting, melodic sigh,
'Nobody knows de trouble I see'?

"What merely living clod, what captive thing,
Could up toward God through all its darkness grope,
And find within its deadened heart to sing
These songs of sorrow, love and faith, and hope?

How did it catch that subtle undertone,
That note in music heard not with the ears?
How sound the elusive reed so seldom blown,
Which stirs the soul or melts the hearts to tears?"

The Exodus North

The five hundred thousand Negroes from the South who have invaded the Northern States did not come with the song "I Wish I were in the Land of Cotton" upon their lips. They swarmed north by the trainload with the hope that "up North" they would find some new El Dorado, where everything for which they had hoped or dreamed would be theirs. Unguided by any wise and sane leadership, but coming because the crowd was on the way, these men and women and children are providing by their presence a challenge to the Christianity of the Northern States that is marked "Answer some way or other!" Unaccustomed to the ways of the North, these Negroes came as strangers and are finding the Northern cities a far different place than what they had supposed. The resulting overcrowding of the Negro sections of the cities has put the situation out of the argumentative class into a practical relationship to the life of the whole community, and now there arises the great question which must be answered by every one who has taken the name of a follower of the Lord Jesus Christ upon his lips. The question is not only "What are we going to do with them?" but also "What are we going to do for them? How may we best serve one of the most pressing needs of the present time?"

There is no wise man arising who can say offhand we will do thus and so. Rather it is a problem for every citizen of every community to think over deeply, to ask wisely concerning and to give of his time, thought and money toward a solution that will, in some way, fit these people for the new life which they find round about them, help them to accustom themselves to the ways which they must meet in the North, and finally to find some plan for providing housing, entertainment and church provision for every one of them. It is

no problem to be disposed of around the stove in the village grocery. Rather it is a question for Christian statesmen, citizens and all who have at heart the best interests of our city life. To this task must be given long and thoughtful attention.

The problem as seen from the viewpoint of the Methodist Episcopal Church is twofold. First, to somehow conserve the work already done in the South where the migration is leaving. In many instances literally whole communities and parishes are depopulated. Second, to provide religious opportunities for those people who have come from our own churches of the South as well as those as yet unreached by church influences—so that at the beginning of their new life in the North they may all have the influence of the Church of Jesus Christ to shape and mold their future. In both of these phases of the problem finance is involved in a very large way.

The way folks are housed lifts up or drags down any community. When landlords rent disreputable, unsanitary, vile shacks for a high price, to so many Negroes that they herd together until the sides nearly bulge out, the sociologist has a fact to work on. When a dozen men and women eat and sleep together in a single room, without proper light, ventilation or sanitation, the moralist has a fact to which to pin his thinking. And when these men by the thousands are squandering their wages on liquor and lewd women, and when the young girls are being met at the railroad stations and taken away by city-bred Negroes who "know the town," there is surely sufficient scientific data for the Church of Jesus Christ to rouse itself and do something of a constructive character at once.

Prove all this? In Detroit a one-story-and-a-half shack with four rooms on the first floor and one room or attic above was "remodeled" camp-meeting style into a four- and a five-room apartment on the first floor, the front apartment renting for $35.00 a month, and two apartments upstairs. A few doors away a family pays $16.00 a month for a single un-

furnished room without even running water. And every one of these rooms is so crowded with Negroes that one almost has to go out into the backyard to turn around.

In Newark, New Jersey, an investigation was made by trained workers of 120 self-supporting families, living in the worst section of the city. A close study of 53 of these families reveals that 166 adults—only 20 of whom were over 40 years of age—and 134 children, a total of 300 souls, are all crowded into unsanitary, dark quarters, averaging four and two-seventh persons to a room.

To be "all dressed up and no place to go" is a sad state for any one to be in. But for a Southern Negro unused to Northern ways to be in this predicament and at the same time to have more money in his pockets than he ever had before, is a dangerous situation. For to him are closed so many reputable places where he might make merry for the evening in an innocent way. But wide open are the pool rooms, the saloons make special provision for him, and the houses of ill-fame, which know "no color, race, or creed," entreat him within their shameless walls. Small chance of wife or mother left down South getting any of his wages. Not even his manhood will be left when they see him again.

And the girls—what chance has any unsophisticated country girl coming to a big city without friends or others to shield her until she gets her bearings? It is easy to slip by the friendly woman who watches at the railroad station to befriend such as she. And why not have a lark with the charming "George," with his fine clothes and gentlemanly ways? Why not? She is going to have a hard enough time after she gets to work. At any rate she has the lark. So do hundreds of her sisters. And the hospitals and society at large, as well as she herself, will have to bear the burden of her folly.

Southern Negroes have been coming into our Northern cities in such numbers as to force a rearrangement of life in many of them. Chicago has 75,000; Pittsburgh has 10,000; Saint Louis, Missouri, 1,000; East Saint Louis, Illinois,

6,000; Detroit, 25,000; Philadelphia and vicinity, 40,000; and other cities proportionately. It is a permanent change of residence for 90 per cent of these folks, 75 per cent of whom are males and 65 per cent of whom are under fifty years of age.

The church cannot remain inactive in relation to this phase of its relationship to the Negro. It must act, and act promptly.

Shall Christian Democracy Prevail?

The Methodist Episcopal Church, through its General Conference of 1864, stated that "justice to those who have been enslaved requires that in all the privileges of citizenship, as well as in all other rights of a common manhood, there shall be no distinction founded upon color." The purpose of the church has been to help the Negro to become prepared for full participation in Christian democracy and then to see that he has it. In these days of the shedding of innocent blood for the ideal of democracy, or the rights of the people irrespective of color or creed, the Methodist Episcopal Church must renew its grip upon its claim of being preeminently the church of the people. In making "the world safe for democracy," and "democracy safe for the world," which in the first place precipitates the greatest struggle of the ages, and in the second place, makes necessary the greatest effort Methodism has ever made, may not the heroism and the sacrifice in the trenches of so many of Methodism's black sons make easier the attainment of all that the church would have for its Negro members? This is the question many are asking. With what response shall the church make answer? Will it declare that the utterance of the fathers included democracy in church affairs as well as in affairs of state? Who can answer? The celebration of the Centenary of Methodist Missions centers around the labors of John Stewart, a Negro, the first missionary to the Wyandotte Indians. Into what broader paths of opportunity will the Centenary lead the successors of this black

man? Christian democracy within the walls of the Christian Church meets a question which must be answered frankly at this point.

Through its Board of Home Missions and Church Extension the Methodist Episcopal Church appropriated $50,032.85 for the support of ministers and the erection of church buildings for Negroes in 1918. Now she must do something to break the long record of 3,200 lynchings which the last thirty-five years charge up against our Christian democracy. The barriers which prevent the Negro from participating in the industrial opportunities of the land must be battered down. He must be permitted to live in houses which are fit to live in. Provision must be made for wholesome social life for him. The Negro is not a subjective thesis for the purpose of discussion. He is an objective reality. He is a part of the life of every community. That he must be a party to the securing of the things which he needs is granted. But it must be remembered that the other party to the problem must see to it that he has a fair chance to do this very thing. We must give serious heed to the words of Benjamin Brawley, who says:[1]

"We feel that the United States cannot long remain in the dilemma of fighting for democracy while at the same time she denies the fundamental principles of democracy at home. We cannot much longer pluck the mote from our brother's eye unmindful at the same time of the beam in our own. Meanwhile, however, the Negro goes quietly about his work. He has picked corn and pulled fodder, scrubbed floors and washed windows, fired engines and dipped turpentine. He is not quite content, however, to be simply the doormat to American civilization. Twelve million people are ceasing to accept slander and insult without a protest. They have heard about freedom, justice, and happiness, though these things seemed not for them. They cannot quite see the consistency of fighting for outraged Belgians or Armenians so long as the rights of citizens at home are violated. In the

[1] Your Negro Neighbor, by Benjamin Brawley (Macmillan).

words of Foraker, 'They ask no favors because they are Negroes, but only justice because they are men.' "

Has the Methodist Episcopal Church an answer that is demonstrable to the implications of what this man puts so bluntly?

Questions for Discussion

1. In what way has full participation in Christian democracy been withheld from the Negro?
2. What is the obligation of the Christian Church in this matter?
3. Discuss the Negro as a patriot. How has the training given by the church helped to make him a useful soldier and officer?
4. In what way has the Methodist Episcopal Church helped in the Christian education of the Negro?
5. Just what are the implications of the Negro heritage of the Methodist Episcopal Church?
6. Discuss the statistics of the Negro membership of our church.
7. Why are more trained Negro leaders for Negroes needed? What are the possibilities of securing them?
8. What new problems has the exodus of hundreds of thousands of Negroes to Northern cities brought with it?
9. Why is the providing of proper housing for Negroes an obligation of the church?
10. What has been the stand taken by the Methodist Episcopal Church with reference to the Negro's rights to citizenship?
11. To what extent have the principles of Christian democracy been applied to the Negro in the church?
12. How far are the implications of Benjamin Brawley correct? What are we going to do about it?

Persons are of more value than institutions, but institutions are one great means of developing persons; in fact, persons are constantly being shaped by institutions, either for good or ill. A good environment does not necessarily mean a good character, but one of the indispensable resources for making a good character is to provide a favorable environment.—*Eugene W. Lyman, in The God of the New Age.*

The story of church extension is written not only in thousands of structures, which, in all parts of our land, point the thought of man from earth heavenward, but in tens of thousands of homes and redeemed souls who have found their way into the kingdom of God at the altars of the Methodist Episcopal churches which in the past forty years have been created by the aid of the Board of Church Extension.—*Alpha G. Kynett, in The Story of Church Extension.*

Mother Earth has made liberal contributions toward the sod churches of Methodism. And the sod churches of Methodism have made large contributions to the leadership of the church. But because the wheelbarrow made a first-class vehicle for the delivering of merchandise from the general store to the doors of our grandmothers, it does not weigh as an argument to the modern department store to forego the helpfulness of auto delivery, express and parcel post. The Church of Jesus Christ must be housed in accordance with the times in which it is ministering. Especially is this true when people are building better homes for themselves. Even David of old had a few remarks to make upon this subject. Many of the churches built in the yesterdays must be replaced to-day with modern structures adapted to the needs of the changed community. Communities in the dry-farming sections are being built in modern style from the very start. When a new community builds a $100,000 schoolhouse, shall the church put up an ancient horseshed plus a door?—*Whitford L. McDowell, in The Builders.*

CHAPTER VI

CHRISTIAN DEMOCRACY POWER PLANTS

The House of Vision and Ideals

Christian democracy is not a force that develops unaided. Based on ideas and ideals that are fundamental to the best human relationships, it needs power plants from which its spirit may be sent forth in the lives of individuals. This great service in the nation's trend toward life's finest and best is rendered for the most part by the Christian Church. Its impetus is in the thought and lives of the hundreds of thousands of followers of Jesus Christ throughout the land. Its local power plant is the building which we designate as the church, for here are taught the principles which react in human living. Here are sent forth the inspiration and enthusiasm that make the life accord with the teaching. To this place come the people, worn with the attempt to practice Christian democracy, for fresh encouragement and help to continue in accordance with the vision. The hopes and aspirations of the people are here shaped in harmony with the purpose of Him who came to establish a Kingdom which should be democratic beyond any dream which the race has yet seen come true. In nearly every community of the land stands the church—a building merely to those who know not its power. To those who know, however, these structures of sod or wood or stone or brick are the dwellings wherein for generations men and women have been learning how to exemplify those ideals which have made the United States the great nation it now is.

Were it not for the local church with its definite plant there would be no stability to the development of America's greatest asset. Ideals would vary and shift. Vision would

grow dim and disappear. Each new generation would repeat the mistakes of its fathers. The voice of the prophet would be stilled. Little children would grow up with an Americanism which lacked trust in God. The human service rendered through the spirit of Jesus Christ would cease. Economic and social problems, instead of pushing on toward a day of solution, would multiply, become more complex and vainly seek answer. The ways of newcomers from other shores would fasten themselves on the community. The very things which our fathers sailed over stormy seas to secure would disappear. With so many of the nations of the earth we would be standing at the crossroads anxiously asking the way. As it is, however, from thousands of pulpits there sounds forth a message of comfort and direction. In thousands of Sunday schools the flag of the cross is intertwined with the stars and stripes. America the beautiful is such because at all hours of the day the standards of the Christ are mingled with the aims of the nation. Because the church stands at the corner of the highway we know that our national ideals will live in practice.

Power Plants that Work

The Christian leaders who decided that a community ought to have a church building whether the people could afford it or not were wiser than they knew. When they set forth to collect money in one community for the purpose of building a church in another community they began a service to the nation whose influence can never be computed. Not only must the rejoicing of the circuit rider who was thus able to house his flock be taken into the reckoning. Account must also be taken of the men and women who know what Christian democracy is because of this work—communities of law-abiding people instead of the wild disorder of the frontier, relationships of helpfulness instead of the desperate effort for self alone, a community consciousness based on the ideal of each for all and all for each. Across the country from coast to coast these power plants have been established,

and to-day they are rendering service according to the peculiar demands of their community as far as their limited equipment will permit.

Church Extension in the Methodist Episcopal Church

Technically this planting of churches in community after community is called "church extension." It is at the heart of all Home Mission endeavor. In the Methodist Episcopal Church it started in a small way in Iowa. The expansion of the West and the inability of the settlers to provide at once homes and churches without outside assistance came as a challenge to Iowa Methodists. Dr. Alpha Jefferson Kynett organized a local Church Extension Society at Dubuque, Iowa, in 1856. With his fellow ministers he was instrumental in collecting money and helping many a frontier preacher to erect a house of God. "After traveling two thousand miles to pitch a gospel tent it meant something to have aid in building a church."

It was not until the session of the General Conference of the Methodist Episcopal Church which met in Philadelphia in 1864, that a church-wide organization was adopted. From that time until 1907, the Church Extension Society of the Methodist Episcopal Church, which became the Board of Church Extension in 1873, conducted its great work as one of the general boards of the church. In 1907, when the work of the Methodist Missionary Society was divided, the home mission activities were merged with the Board of Church Extension under the corporate name of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, with headquarters in Philadelphia, where the Church Extension office had been from its beginning. With the reorganization of the Board of Home Missions and Church Extension by the General Conference of 1916, Church Extension was organized as a department with a superintendent in charge.

What a story is the work of the Church Extension Society and the Board of Church Extension! For forty-one

years they labored before the work was merged with another organization. In terms of money alone its treasury received and distributed $9,067,763.68. In terms of communities helped in some form of church erection we find 15,000 churches aided either by gift or loan. Where are they located? Three thousand of them are among the colored people; 1,800 are among the white constituency of the South; 7,000 of them will be found beyond the Mississippi River. The remainder? In every nook and corner of the land.

These figures can be repeated in a short space of time. But they cover years of progress in extending the Kingdom. They recall the days of the pioneer preacher and the sod churches which the people put up for a place of worship. And even a sod church causes God to become more than an abstract proposition in a worshipless community. Memories of other days sweep in at full tide. The teachings of childhood revive. The hopes long buried in the refuse pile of sin seem almost to take new life. For a church in the community is considered a good thing even by those who would hardly know what to do once inside the building. The church to most folks suggests and symbolizes God. And somewhere, somehow, the lone traveler along the pathway of his own desires expects to meet God and talk things over.

Bankers for the Kingdom

It is the church at large which provides the money used to help build Methodist Episcopal churches in needy communities. Practicing the principle of Christian faith that the strong should help the weak, each congregation in the connection gives an offering for this cause annually. The offering is given for home missions and church extension, and the proportion to be used for each purpose is decided by the Board at its annual meeting. Following this general division of the total funds received for the year the amount for church extension is again apportioned among the Annual and Mission Conferences and Missions. But a Confer-

ence may not use the amount placed to its credit independently and indiscriminately. A regular form of proceeding is required. All of the precautions that a bank would take in distributing money are taken by the Department of Church Extension in the performance of its task of helpfulness.

The Swedish Methodist Episcopal Church at Vernersburg, Washington, recently wanted a donation of $500. If there was $500 standing to the credit of the Pacific Swedish Mission Conference, the local church must fill out an application blank giving a full statement as to the imperativeness of the aid. The Board of Trustees, the pastor, and the district superintendent must all indorse the application. This done, the application goes to the Pacific Swedish Mission Conference Board of Home Missions and Church Extension for its approval. This Conference Board is composed of ministers and laymen with the district superintendents as *ex-officio* members. After approval by the Conference Board the application now goes to the Department of Church Extension at Philadelphia, where the facts in the case are carefully canvassed. This committee decides whether the application shall be presented to the Executive Committee of the Board with recommendation to grant or not to grant. When the recommendation is favorable, and the Executive Committee, which meets monthly, votes the appropriation asked for, the amount is deducted from the Conference credit and after certain formalities are conformed with a check for the amount granted sent to the local church. Before this payment can be made the local Board of Trustees are required to sign a Trustees' Statement and Pledge. This document shows the progress of the building being constructed or remodeled and the actual condition of the enterprise at the date of the donation. It is also a pledge from the trustees to finish the structure free from debt by a certain date. There is also required, for donations of $250 or more, a trust bond and mortgage covering the amount of the donation for the purpose of protecting the church at large. This protection comes when the property is alienated from Meth-

odism, the corporate existence of the church ceases, or the property is sold. In any of these emergencies the amount of the mortgage with interest must be returned to the Department of Church Extension. When this occurs the amount of the original donation is again placed to the credit of the Conference within whose boundaries the defunct church is located. The First Swedish Methodist Episcopal Church, Bridgeport, Connecticut, received a donation of $500 in 1917, which was originally granted twenty years before and returned again to the Board when the property was sold in 1915.

By adhering strictly to this process there can be no favoritism shown particular churches or sections of the country, and the trusteeship of the Board of Home Missions and Church Extension meets the fullest requirements of the business world in the handling of its trust.

Money to Lend

Not every church desires a gift when under the financial pressure resulting from its building enterprise. A loan sufficient to carry the burden for a brief period is sufficient. It is with churches as it often is with individuals. To meet such necessities the Loan Fund stands ready. This Loan Fund, which now amounts to $1,950,000, has been built up by personal gifts, legacies, and annuities.

The first movement for a loan fund was worked out in 1856 by Methodists of the Upper Iowa Conference. They first collected $4,725. The plan was to loan churches money for building purposes at a very low rate of interest. In 1870 this Loan Fund was transferred to the parent board to be used in the Upper Iowa Conference. In 1873 the Loan Fund for the entire church was proposed and adopted by General Conference. An annuity feature was added in 1870. Not a dollar of this Loan Fund can ever be used for donations to churches, and loans are made only on what the Board considers adequate security. What constitutes adequate security has been determined as a result of forty

years' experience in lending money to local churches. And with the best of security a single church may not borrow over $5,000, except under special conditions.

The legal statement which must accompany an application for aid from the Loan Fund is of such character that a competent attorney should fill it out. In order to secure the loan desired it is necessary for the church to give a first mortgage for the amount received and the trustees to give a bond personally as well as officially for the prompt payment of the principal and interest at five per cent. The interest must be paid semi-annually and the principal in five annual installments. In addition to this the loan must be the last money to pay all indebtedness on a complete enterprise. The purpose of the Loan Fund is thus seen to be church *extension* and not merely church *relief*. The bald statement of the process is lacking in color. But in the local communities where such help has been given is the material for romance and adventure beyond the interest of a "best seller."

The Romance of Church Extension

Underneath the purely business side of the transactions described is the human story. In Las Vegas, New Mexico, is the only Methodist Episcopal church within two hundred miles. It received a donation of $1,000 from church extension funds in 1909. A gift of $500 prevented the sale of the church in 1909. It received another donation of $1,000 in 1912. And now in 1918 it requests another donation of $240. Was this last request granted? It was. This Methodist Episcopal society of seventy-one members and a Sunday school of one hundred and forty-one wanted the money to build an addition to the church. They needed a place for Sunday school purposes, Epworth League, and social activities, including a kitchen for the Ladies' Aid Society. The addition to the original structure netted only a room eighteen by thirty-two feet. But what an addition to the better life of the community! What an advance for Christian democracy!

There was only one other kind of place for the young men of the town to go besides the saloon, and that kind was the houses of disrepute, one of which harbored seventy-five girls. The railroad gave three lots to the church people there. The people themselves have given to their limit. And, finally, the Methodist Episcopal Church, which boasts a connectionalism without equal, comes forward through the church extension end of its ministry and assures the good people of Las Vegas that it is concerned in the sort of opportunity for proper development given to the young men and young women of their community.

What a story one could tell of staying the hammer of the auctioneer as he was about to say "Gone!" over the property of the Maryland Avenue Methodist Episcopal Church, Annapolis, Maryland! That these enthusiastic Maryland Methodists builded beyond their means is not the point. They had established a church in their community. To have it sold at auction would not discredit them alone, but also the Methodist Episcopal Church and the Kingdom at large. So the church extension agency of Methodism stepped in and, with the cooperation awakened in the Baltimore Conference, was able to hold $6,000 in its hand and say, "Auctioneer, spare that church!" To-day this church is doing business for the kingdom of God in the capital of Maryland instead of being listed among the church failures of the land.

Tennessee would also rise to be recognized. One half of the 170,000 inhabitants of Memphis are Negroes. The Methodists among them have worshiped in a half-built structure, through which blow the soft spring breezes and the icy winter blasts alike. The Department of Church Extension has come to the rescue, and before many years these faithful folks will have an adequate house of worship, paid for and protected, their own for all time.

Along every trail made famous by pioneer pathfinder may be found the evidence of this beneficent ministry. In every city crowds pass daily some church whose life is now a

part of the very heart of the community because of this sort of help rendered in time of need. It may be a Chinese Methodist Episcopal church in Oakland, California, whose enlarged plant makes it possible to reach a more numerous constituency. It may be an Italian Methodist Episcopal church in Newcastle, Pennsylvania, which is able to do more for the children of its parish. There is no boundary line save that of need which decides what sort of a church shall have help. Without this help some of these churches would now be closed. With the help rendered they are continuing to function as power plants for Christian democracy. The races of the earth are passing through their doors. The childhood of the nation is being shaped in their Sunday schools. The youth of the land are catching the vision of a kingdom of God on earth. Manhood and womanhood are receiving the guidance necessary for making home an institution that cooperates with the state and the church. Every phase of life is touched at its most vital point. The hope of the world is finding justification. The dawn of the day when Christ shall reign is becoming more assured.

The Memorial Church

Where did the John Holland Methodist Episcopal Church get its name? That is the question asked about the church in many communities. Back of the answer to the query lies one of the choice ministries in the name of a loved one gone before. Scattered over the country are churches which have been built in memory of some one, whose name and ministry thus come into a community which they have never seen. What an opportunity for extending the influence of some one well-beloved this method provides! Each time the church bell rings its invitation to worship the name of the loved one is mingled with the thought of God. When it tolls the solemn announcement that another traveler has departed for the land beyond, the thought that those who made possible the church have not only lost a loved one but

have also found help and comfort in God comes as a benediction to sorrowing hearts.

Such a memorial immediately permeates the daily life of the people of the community. It gradually becomes the center of their interests. Its teachings become the standard by which every human relationship is tested. The political doctrines and actions of the people are modified by its songs and prayers. As an exponent of the fundamental principles of Christian democracy it comes to have first place. The altars of such a church are wet with penitential tears. Its walls resound with the songs of the redeemed. The broken body and the blood of the Saviour are given symbolically in his name to countless numbers conscious of his mercy. The assurance of the risen Lord, "I am the resurrection and the life," falls with healing comfort on the head bowed with grief as the last farewells of earth are spoken. The deepest life-experiences of unnumbered people become intermingled with a memorial of this kind.

The cost of naming a memorial church is small compared to the returns on the investment. Where $250 are given, the local people must raise enough to erect a $2,000 building. For $350 a $3,000 church must be built. For $500 enough must be provided locally to complete a $4,000 structure. And what a stimulus to the local Methodists in raising this money! It creates interest and encourages to sacrifice, impossible without help from outside. Already nine hundred of these memorial Methodist Episcopal churches have been built. From coast to coast they are ministering daily in memory of some nine hundred mothers, sons, wives, husbands, fathers, daughters, and friends. Nine hundred homes are gladdened by the practical expression of their love for the one who is gone. Nine hundred communities are debtors for a knowledge of Jesus Christ to one whom they know only in name. These churches would make three Methodist Episcopal Annual Conferences if conveniently located. And the end is not yet. The need of this form of ministry is still with us. A study of a limited territory west of the Mississippi

River discloses six hundred communities of one thousand people or more without a single church. For hundreds of square miles in the State of Oregon no church building is to be seen. The schoolhouse is the accepted place for worshiping God in the State of Wyoming, while in West Virginia there are over sixty Methodist Episcopal societies without a church building.

A Page from the Records

The rapid developments mentioned in connection with the frontier increase the demand for this sort of church extension. About nine years ago the country around Utica, Montana, began to be settled with dry-land farms. Utica was an old substation and trading point for the stock men who used the surrounding country for grazing. The old-time log building with rough fare for the traveler still held its place. The nearby saloon offered the customary social attractions. On the bench outside loafers sunned themselves. Here cowboys came to get drunk and hold shooting contests. The Methodist circuit rider established a preaching point at the Bench some distance away. Four years later Denton, four miles from the Bench, began to develop. And here came another opportunity for a memorial church.

The district superintendent and the Sunday school missionary of the Board of Sunday Schools of the Methodist Episcopal Church held the first Christian service in Denton in the new blacksmith shop, then in process of construction. The farmers all brought their dinners. Seats were provided from boxes, nail kegs, planks, and spring wagon seats. An old ladder served as an altar where the people knelt to receive the sacrament of the Lord's Supper. The next place of worship was the dance hall. Here, following a moving picture show, were held the rough-and-tumble and the "select" dances of the community. But on Sunday, the atmosphere of the night before swept away by a thorough cleaning and airing, the songs of faith in a living Christ took the place of the strains of uncertain music and the shuffling of

feet. The pastor, a young man just out of college, paid fifteen dollars a month for his "parsonage." It was a small twelve-by-sixteen, three-room shack. So poorly was it built that he was obliged to wear overshoes in the house to keep his feet warm in the winter time.

Now Denton is alive with thrifty business men. It is surrounded by fine dry-land farms. At times as many as one hundred and fourteen teams will be lined up, waiting their turn to unload wheat at the five big grain elevators. Three years ago another young college man became the Methodist preacher. The Board of Home Missions and Church Extension helped on his salary. The first year they gave $250, the second year $100. The third year the church was self-supporting. And then came the Memorial Church. With a gift of $250 the Phœbe Rose Memorial Methodist Episcopal Church was started. To-day this community, which was practically nonexistent nine years ago, has a church and bungalow parsonage worth $6,000. Ninety members are on the church roll. The Sunday school is in a flourishing condition. Both the Epworth League and Ladies' Aid Society are doing business, and the congregation last year paid $370 into the treasuries of the general benevolent boards of the church.

When the ministry of these memorial churches is estimated in terms of high ideals, Christian citizenship, human brotherhood, and the many beneficial customs and laws which have been a part of the result of church influence, even the intricacies of compound interest are too simple to help reach the total. One best arrives at the practical benefits of such ministry by personal investment and consequent observation of the changes which take place in individuals and in the community.

The Style of the House of God

The crudeness of the Christian democracy plants built by our forefathers has aroused considerable criticism in our day. The building made by the stacking of sods does not

appeal to the worshiper on the city boulevard. Nor does the log church or the ramshackle plain board edifice make much better impression. Our opinion of their taste in church architecture would not please them. But they built with the material at hand. Their one desire was to have a place in which they might worship God. The pictures which are preserved to us are monuments to heroic faith and sacrifice rather than a cause for laughter. Moreover, all of the unsightly church buildings were not built in their day. The people still serve on our official boards who perpetrated some of the queer-looking buildings which they call churches. It may be that they built according to their conception of church architecture. Probably they did. By so doing they demonstrated that a man may be a good blacksmith or grocer or banker and still not know what a church ought to be architecturally.

It is this fact that brought into existence the Bureau of Architecture of the Methodist Episcopal Church. It is conducted under the joint auspices of the Board of Sunday Schools and the Board of Home Missions and Church Extension, with headquarters in Chicago and Philadelphia. This Bureau is making a careful study of the difficulties connected with church architecture. It is a consulting house for the churches of the entire denomination. It is seeking to help congregations to find a type of building suitable for their own particular needs. Out of its study it will evolve some types of church buildings that can be recommended in accordance with the needs of the community.

The work of the Bureau of Architecture is based upon the fundamental requirements of the church building, a place suitable for worship and work. For the modern church is a *doing* organization. Provision must therefore be made for an auditorium for worship, for suitable quarters for religious education, and for rooms for social activities. For the first of these every church building committee provides. But very few churches have been planned with any thought of graded religious instruction in the Sunday school. Fre-

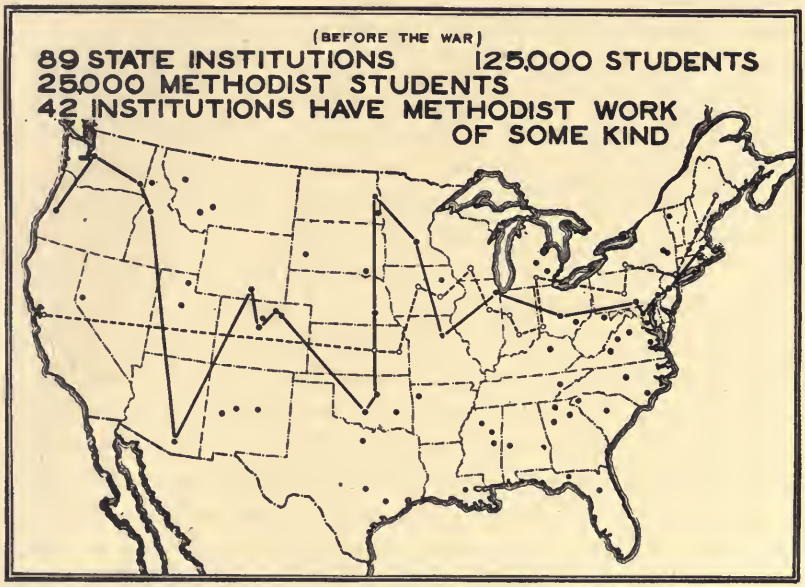
quently the auditorium has been made to serve both for public worship and the Sunday school. And as for conveniences for social activities, they were not even mentioned. But a new day has come. With the church destined to be the community center larger provision must be made in the church building for community needs. To meet these new demands and to guide congregations to a broader outlook when they contemplate building a new church is the aim of this bureau which is now in the early days of its ministry.

Our Future Leaders

There are now 25,000 Methodist Episcopal young men and women enrolled in the State universities of the United States. About sixty-two per cent of them are there for technical and advanced courses which they cannot get at Methodist institutions. Not satisfied with bemoaning the fact that many drift away from religious interests during their college days, the church now seeks to hold them and train them for leadership in the days to come. This is done under a Joint Committee of the Board of Education and the Board of Home Missions and Church Extension, which has worked out a policy based on the results of a conference with all the Methodist Episcopal workers at the State universities.

This policy or program aims to adapt the worship program to the spiritual needs of the students and encourages general cooperation with the local Methodist group. Where the religious educational needs are not adequately met, it supplements what is furnished in the regular curriculum of the university with study courses, lectures, etc. This is for the purpose of bringing to them the fundamentals of the Christian religion, a workable and intellectual knowledge of the Bible, and the answer to the many questions which naturally come to the growing intellect under the stimulus of modern science and literature. The recreation and social life of the students are given opportunity for satisfaction under conditions where the atmosphere is wholesome and elevating. The future Christian usefulness of the students

is developed by acquainting them with the opportunities for service in the church. They are made familiar with the problems which belong to modern Christian efficiency. The methods which succeed are made their personal possession. This training is not by theory teaching alone. They are given actual tasks of Christian service which they perform under competent supervision.


(BEFORE THE WAR)
89 STATE INSTITUTIONS 125,000 STUDENTS
25,000 METHODIST STUDENTS
42 INSTITUTIONS HAVE METHODIST WORK OF SOME KIND

WHERE LEADERS FOR CHRISTIAN DEMOCRACY MAY BE TRAINED

A Christian democracy power plant suitable to the needs of college students is necessary for the carrying out of such a program. The local Methodist Episcopal church is often too small and too ill-planned for campus Methodism. The Methodist student building should be large enough to accommodate the entire body of Methodist students now in the university and have room left for future increase. The opportunity to speed up the spread of Christian democracy through these young men and women who in a few years will be the leaders in the life of the nation is beyond ap-

praisal. For they will be the molders of the thought of the people for the next generation.

But leadership to train them is needed as much as adequate buildings. Only the strongest of personalities succeed with this sort of a parish. The very best educated men in the church must give themselves to this important task. Up to the present it has been necessary to select men with native ability and train them while in service. But the demand is growing faster than this can be done. Men ready to take up the work on an efficient plane are called for immediately. A training which demands the very best of those already equipped for the regular ministry must be inaugurated. The Board of Education is ready to take up the larger task of training men as it has the supervision and support of the "student pastors" already rendering service. But where are the men to train for this exceptional ministry? Where is the money to put into the future leadership of the land? Shall we pray for Christian democracy and fail to invest in one of the greatest opportunities for spreading its ideals broadcast in the lives of educated men and women?

There has been no time when this work has been so much needed as now. It is important that the influences which tend toward better citizenship be exercised to the utmost rather than obscured by the surface issues of the war. Trained men and women will be needed in great numbers as soon as the war is over. The same care which has been exercised in surrounding our soldiers and sailors with a moral and religious environment must be given to student life. Unless we conserve the moral, religious, and educational advantages gained at home in times of peace we shall fail in the proper conduct of the war program. It means better soldiers, better citizens, better men. The morals of the nation depends on the vision for Christian service which university students carry with them into their varied fields of life endeavor.

The Wesley Foundation at the University of Illinois, Urbana, Illinois, is an illustration of the possibilities of this

student work. The work done for students by Trinity Methodist Episcopal Church has outgrown the church plant. A new equipment is needed to enable Methodism to measure up to its duty in this great training camp for the developing of experts in engineering, agriculture, law, medicine, and the other walks of life. The virile, gripping, spiritual faith needed in an age of eager quest for knowledge and power must be a part of the training. To meet this need a $500,000 fund is being raised for the erection of a church building, a Social Center Building, and the beginning of an endowment fund. Toward this amount the Board of Home Missions and Church Extension has given $10,000. And as fast as funds are available the Board will help to establish Christian democracy power plants on the campus of every one of our State universities and Agricultural colleges.

The Larger Demands

The increasing responsibility of the church in the city has made a new and larger demand upon church extension than was thought possible of meeting years ago. A few hundred dollars' help will not meet the situation among the congested centers of population. Help must be given by the thousands; and it is being given. When the General Committee of the Board of Home Missions and Church Extension which met in Oakland, California, in 1915, recognized the necessity of equipping city Christian democracy plants for the doing of a real ministry, the beginning of the Opportunity Fund was assured. This fund, to be used in making large church extension gifts, is made up from the increases in the collections from the churches and undesignated bequests. The granting of help from this source is conditioned upon the local people raising at least three dollars for every dollar given to it by the Board.

Old Broadway Methodist Episcopal Church, Cleveland, was the first beneficiary under the plan. This church, located in the center of the Slavic population of the city, ministers to

Bohemians. It had a church building entirely inadequate for the ministry demanded of it. A new edifice of such type as would command the respect of the people whom it sought to reach was needed. On condition that the local church raise $165,000 for their enterprise $35,000 was given to them from the Opportunity Fund. The Church of All Nations of the Morgan Memorial Church, Boston, came next. Here, as a part of a multiform ministry in the congested city, a building was to be erected from which a ministry to people of all races should go forth. It would likewise house the New England School for the Training of a Foreign-Speaking Leadership. Toward the building of this enterprise for democracy the Board granted a gift of $25,000, to be added to the $155,000 to be raised locally. Chicago Methodism was also aided in this way. The sum of $25,000 was granted on condition that $500,000 be raised locally. This was made available when $250,000 was raised, on condition that $100,000 of the total become a part of a permanent endowment, the income to be used in city mission work. The remainder was for the purpose of readjusting and developing downtown Methodism in Chicago. And this is but the beginning.

Methodist Episcopal work at three State universities was also helped this first year of the Opportunity Fund. The Wesley Foundation at the University of Illinois received $10,000 on condition that $100,000 be raised in addition to the amount already in hand. The Interconference Commission of Iowa received $10,000 for the work at Ames, Iowa, and the University of Iowa on the condition that $50,000 be raised locally. And the same amount and conditions were the response to the application from the Methodist Episcopal college church at the University of Wisconsin. When all the conditions were met, it meant that $800,000 were invested in Christian democracy power plants through the stimulus of the gifts from the Opportunity Fund. Business done on a large scale for the Kingdom brings large results as it does elsewhere.

"We're Building Two a Day"

This was the optimistic response of Chaplain Charles C. McCabe to the challenge of Robert Ingersoll. And it is more than the happy exuberance of a man utterly convinced of the ministry of filling the land with churches. The 17,000 Methodist Episcopal churches helped with church extension money make a practical exhibit of no mean size. Placed side by side, with an average frontage of thirty feet, these churches would stretch out for a hundred miles. Riding twenty miles an hour it would take an automobile sightseeing party five hours to view them all. And as for seating capacity! If this averaged one hundred and fifty a church, the entire population of Baltimore, Washington, and Philadelphia could be seated and the "Amen" corners still be left for late comers.

Who can estimate what this has meant for Christian democracy in America? The lives that have been transformed, the communities that have been remade, the influences that have gone forth in every direction, cannot be listed in columns of statistics. It is a part of the life of the nation. It is written in every adventure which has advanced the United States along its path of democratic leadership. It has been one of the effective forces which have put content and assurance into the song of Christian democracy. It lives forever in the words taught us in childhood and sung with newer meaning as the years increase,

"Our Fathers' God, to thee,
Author of liberty,
To thee we sing;
Long may our land be bright
With freedom's holy light;
Protect us by thy might,
Great God, our King."

Questions for Discussion

1. What is the function of a Christian democracy power plant?

2. How does the church in one community help the church in another community to erect its church building?

3. Discuss the history of Church Extension in the Methodist Episcopal Church.

4. In what sections of the country has this work been done?

5. In what sense is the Board of Home Missions and Church Extension of the Methodist Episcopal Church a banker for the Kingdom?

6. Discuss the method of securing a donation for church extension purposes.

7. How may money be borrowed for church building purposes?

8. Discuss the romance underlying these purely business transactions. What local color can you add to the story?

9. In what different ways is the Memorial Church a blessing? Illustrate.

10. How does the Bureau of Architecture help to advance the cause of Christian democracy?

11. What is being done to train future Methodist leaders at State Universities? Why is the same type of work not needed at Methodist institutions of learning?

12. Discuss the possibilities of the ministry of the Opportunity Fund.

13. What does the fact that the church extension funds of the church have aided in building 17,000 Methodist Episcopal churches mean to you?

14. Why is a church building essential to the teaching of Christian democracy?

It is always interesting to know what the neighbors have in their backyards. Our so-called modern frontier has a number of things that look interesting from the other side of the wall, but which are decided problems in the backyard itself. The Chinese and the Japanese on the Pacific Coast are possible evangelists to their fellow countrymen in Asia if the economic, social, and political problems involved in their presence in the United States can be worked out in a Christian way. This statement is easily demonstrable by the number of native preachers in Japan and China who were converted in Pacific Coast missions of the evangelical church. Spanish-Americans, two million strong, are in Colorado, Texas, New Mexico, Arizona, and California. They are found in the sugar beet fields of California, in the copper mines of Arizona, and as section men and sheepherders in the States farther north. Dealing with their manner of thought and habits of life is a problem as great as one wants to tackle. In addition large numbers of them are found in Porto Rico. One of the most difficult and perplexing problems in the home mission field is Mormonism, which has an extensive missionary propaganda of its own. Had Protestant home missions been well organized and liberally supported in the Mississippi Valley in 1830, this problem would not have arisen. The root of the trouble here is theological and it must be solved by the church and not by politicians. Then there are the Indians, of whom there are three hundred and fifty thousand, only one half of whom are affiliated with any church. There is certainly enough problem material to make it worth while getting down on the other side of the wall and taking a hand.—*R. W. K., in The Transformation.*

So we have the three outer possessions of the church's domestic missions. Porto Rico, full of its love and devotion to America, may be likened to a warm and glowing ruby. Hawaii, full of the possibilities for future Christian living, is its pearl of the sea. But Alaska, with treasures buried deep, and yielding the best to those that seek, is its diamond in the rough.—*Ralph Welles Keeler and Ellen Coughlin Keeler, in The Christian Conquest of America.*

AN ALASKAN FAMILY A DAUGHTER OF HAWAII

THE WATER WAGON IN PORTO RICO

CHAPTER VII

VARIANTS OF THE TASK

It is easier to grasp the theory of Christian democracy than it is to establish its practical operation. This is due to the varying types of people who must be taught to accept its principles as a basis of daily living. They are in some cases shut off from its benefits by barriers of race, religious training and customs which have been inherited for generations. Others are a part of a definite antagonism to Christian democracy itself. These variants of the task of making Christian democracy nation-wide increase the urgency for a thoroughly equipped forward movement on the part of the Church of Jesus Christ. It must be wide-awake to the peculiar sort of ministry that is necessary for the planting of the ideas which will bear fruit in such development of mind and heart. It must be of such character as to assure acceptance of the world challenge for a democracy safe for all peoples everywhere.

The Mormons

The Mormon Church, or so-called "Church of Jesus Christ of Latter Day Saints," has been a thorn in the flesh of American democracy for many years. Accepting only its own interpretation of the theory of life and government, it has thrived in that part of the country where everything has been in the process of development, and where the Christian Church was not awake to the insidiousness of what it was permitting to grow. True, 450,000 members is not a large following. Its progress since its start in 1830 has not been rapid. But when we take into account the fact that its propaganda is of the sort that keeps sex-consciousness uppermost in the minds of the people, its influence is incal-

culable. The distribution of the membership of the Mormon Church is significant. It has never been able to get a foothold in the Eastern States. Utah, its center and great stronghold, boasts of 293,000 members. Idaho comes next with 78,000. Arizona and Wyoming have 15,000 each, while there are not more than 5,000 in any other individual State; 10,000 a year is about the average rate of increase.

GROWTH OF MORMONISM

The chief growth of Mormonism after reaching Utah, for many years was among the immigrants from Great Britain and Scandinavia. Nearly one fourth of the present population of Utah was born in these two countries. The success of the Mormon propaganda among these people was due, first, to the concealment of the non-Christian aspects of Mormonism; and, second, to the promise of material success, such as securing better wages, or obtaining free farms. In recent years these two factors no longer operate to the same extent, and Mormon propaganda is not so successful. As a rule, Mormon converts are not now to be taken to Utah, but are expected to remain where they are. Thus Mormonism seeks to take its place as a world-wide and not a localized religion. At the present time a temple one hundred and sixty-five feet square is being built at Cardston, Alberta, for the use of the Canadian Mormons, and another seventy-eight feet square is being constructed in the Hawaiian Islands for the twenty-two thousand Mormons who live there and in New Zealand and the South Sea Islands. Doubtless later other temples will be erected in Europe. Mormon houses of worship have been built in a number of American cities and a beautiful structure for this purpose is now being erected in Brooklyn, New York.

POLYGAMY

Polygamy has been the outstanding curse of this cult of the West. Probably more people know of Mormonism through hearing of men with several homes, several wives,

and several sets of children than through any other item of the Mormon faith. It has been the issue around which battles for democracy and Christianity have raged for years. The pressure against polygamy became most acute in the early nineties. Up to that time the Mormons questioned the power of the United States government to enforce its own laws. In 1890, however, a new light dawned upon the Mormon leaders, and Wilford Woodruff, president of the Mormon Church, signed a manifesto permitting the discontinuance of the practice of multiple marriages. This gave them a breathing spell from the persecution directed against them. Six years later Utah was admitted to the Union as a State. Was the manifesto bona fide? It seems not to have been. Practically all the then existing marriage relationships have been maintained, and it is estimated on good authority that some two thousand polygamous marriages have been consummated since the manifesto was issued. But polygamy is doomed. What Christian propaganda has failed to accomplish the forces of economic and social evolution are bringing to pass. Polygamy belongs to the patriarchal period of human development. It has no part in an age of commercial and manufacturing activity. The influence of Christian culture has had a part in emphasizing this fact. So too has the rise of feminist doctrines. The fact that woman is now recognized as an individual sufficient unto herself is the very antithesis of the whole theory and teaching of Mormon theology. There is little reason to believe that polygamy is a force to be reckoned with practically in the United States in the future. But how soon the deeply embodied theological basis for polygamy may be eliminated from Mormon thinking by the pressure of evangelical effort and public opinion it is difficult to prophesy.

EVANGELIZATION SLOW

It is always hard to win against counter-propaganda. The evangelical church has missionaries to the Mormons in Utah and the Mormon Church missionaries to the Christians

in Boston. The 1,400 Mormon missionaries who are constantly in the field give two years of free service, their expenses being paid by themselves or relatives. The work of the evangelical church as represented by the Methodist Episcopal Church receives its support from the church at large, and expands or contracts as available funds permit or necessitate. In Utah, for instance, the Methodist Episcopal Church has twenty charges, only two of which are self-supporting. And after all the years the membership is only 1,712. One of the chief reasons, however, for the slow growth of the evangelical church in Utah lies in the fact that the majority of the non-Mormons going there are not connected with any church, are indifferent to religion, and in too many cases indifferent to morality. The minority who are church members and exemplify the virtues of evangelical faith have not been sufficiently numerous to give a correct impression to the Mormons of what the Christian Church really is. Here is where the appeal comes strong. A well-supported, thoroughgoing advance, equipped with creditable property and a well-prepared personnel sent forth by all of the Home Mission Boards, would do the task much better than the much speechmaking and woeful presentations which are so common. Utah is "a foreign missionary field at home" and must be approached in the same attitude as that taken by Christian missionaries in other lands toward religions which we consider inadequate.

SOME RESULTS ATTAINED

Tardiness, rather than failure, is the word to apply to the evangelical church with reference to its attempts to Christianize Mormonism. The gradual results have been hopeful, even though not resulting in positive conversions. The results of the evangelical missionary work in Utah thus far have been largely the modification of Mormon principles and practice in certain important points rather than in the conversion of individual Mormons to evangelical faith. The changed attitude of the Mormon Church toward education,

toward the United States government, toward the Bible, and toward Christian doctrine has been due largely to the efforts of evangelical missionaries. With the changed attitude toward these things there has come in each instance a change for the better in Mormon teaching. As in foreign lands, many of the people have lost their faith in their former religion through the influence of this same Christian teaching, but they have not accepted evangelical Christianity. They remain nominal members of their church, while in reality they are agnostics, or atheists. Because of the social, commercial, and political power of the Mormon Church in Utah they do not change their technical relationship to the church, but they have little or nothing to do with it. They occupy a "No Man's Land" where democracy makes no appeal to them one way or another. Their children, however, are open to the appeal of evangelical Christianity. These young people are like the young people of any other part of the country. They have imbibed some of the spirit of the age. They are alert to the broader opportunities of which they read and hear. The broadened outlook which they receive when they go into the world on missionary ventures has more effect upon them than does their propaganda upon the people whom they visit.

A PROBLEM FOR DEMOCRACY

Mormonism is a real problem for democracy. It cannot sing the songs of the people of the land with the same spirit and enthusiasm that characterizes the newly citizened immigrant of the lower East Side in New York city. The strong utterances of the President of the United States do not receive the same unquestioned response from the leaders of this church. They are on the defensive when it comes to the great idea which is dominating the thought of all peoples everywhere to-day. Practical Christianity alone will break down the remaining barriers. By the use of statesmanlike vision the Church of Jesus Christ can render service in this section of the church's remaining frontier that will

count for all time, for the dislodgment of prevailing ideas by the planting of Christian ideals will here set a half a million American citizens well on the road to that democracy for which many of their sons are fighting to make the world safe.

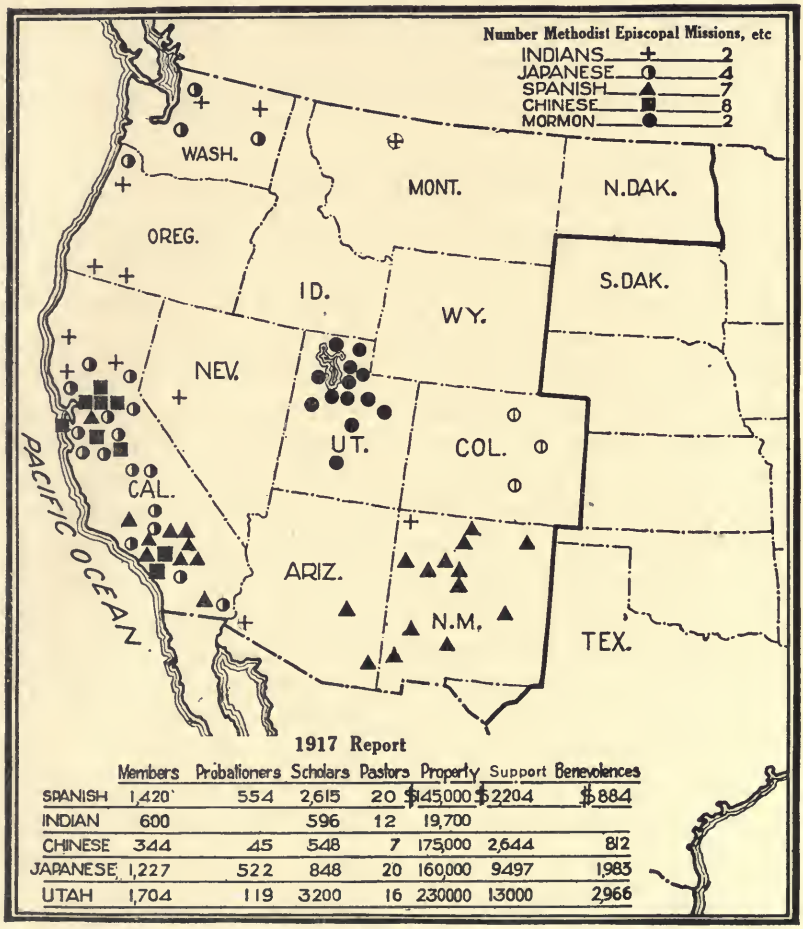
The American Indian

Who has thought of democracy for the American Indian? The manner in which his land was schemed for and stolen away from him surely did not give him any high ideal of the Christianity which actuated the despoilers of his hunting grounds. That he struck back, and in a way cruel and barbarous, does not justify the method used in separating him from his possessions. Nor has the placing him on reservations added any to the record of our nation in dealing with these people. To-day the Indians are raising their war whoop in the trenches in the fight for the very principles which were withheld in dealing with them. That the first Methodist Episcopal missionaries were sent to the Indian is an interesting fact historically. That the church did not follow up this work in a Christian statesmanlike way is deplorable.

INCREASING IN NUMBERS

The Indian has furnished more than one essayist and public speaker with material on "The Vanishing Race of Redmen." But he has not vanished. Undemocratic and unchristian treatment has had the opposite effect. To-day the Indians are increasing. Scattered over the country are over 350,000 of them. What an opportunity for Christian democracy! The 70,000 children who are under ten years of age will have incalculable influence on the next generation. The church has done something for the Indian, but not all that it should. Some 90,000 over ten years of age are adherents of the Roman Catholic Church, while 60,000 are members of the evangelical churches. Of the 130,000 who are not identified with any church, 60,000 are in tribes

where there is no opportunity to learn of Jesus Christ from either Protestants or Roman Catholics.



1917 Report

	Members	Probationers	Scholars	Pastors	Property	Support	Benevolences
SPANISH	1,420	554	2,615	20	$145000	$2204	$884
INDIAN	600		596	12	19,700		
CHINESE	344	45	548	7	175,000	2,644	812
JAPANESE	1,227	522	848	20	160,000	9497	1,983
UTAH	1,704	119	3200	16	230000	13000	2,966

FRONTIER VARIANTS OF THE TASK

CONDITIONS VARY

The condition of life of the Indian varies. Location and the property he may have had are the chief factors of difference. Sometimes he is very poor, while again there are large amounts of money to his credit invested by the govern-

ment at Washington. Which of these classes is most difficult to reach? It is not easy to determine. The possession of wealth is not unmixed blessing. It has a tendency to pauperize. It curtails the development of industry. Moreover, the government treats the Indians too much as wards, not recognizing their fitness for citizenship when that fitness exists.

THE ROAD TO DEMOCRACY

One of the great hopes for firing the Indian with the modern dreams of democracy lies in the public school or reservation day school. The children are gradually receiving this opportunity. This brings them in close contact with all the other elements of the population. It prepares them for the future responsibilities of citizenship. It inspires them with the hope of having a part in the future greatness of the land which once was the sole possession of their fathers. College training is also having its influence. The evolution from the days of paint and feathers and the red trail of the massacre to educated men and women who are a surety of what the years may bring for all has been more rapid than we realize; 78,000 Indians are already citizens of the United States, and instead of following the hunt they are cultivating nearly 700,000 acres of land.

WHEN THE CHURCH AWAKENS

What a day it will be when the people from whom this great land was taken come into their own! And how different will be their estate than was their fathers! Already the Methodist Episcopal Church, in common with other denominations, is at work on the task of bringing that day to pass. What if the church should suddenly awake to the possibility of hastening somewhat in this respect, and take on its full share of this most fruitful venture! The tribes which at present receive the ministry of the Christian Church through Methodist Episcopal agencies are the Oneida, Onondaga, Ottawa, Saint Regis, Seneca, Mohawk, Chippewa, Black-

feet, Klamath, Lake Modoc, Nooksak, Paiute, Pomo, Potawatomi, Siletz, Shoshoni, Washo, Yukaia, and Yuma. In several of these tribes the work is done by the Woman's Home Missionary Society. Methodism has been asked by the Home Missions Council also to assume responsibility for the giving of the gospel to some 15,000 Indians scattered in small tribes in California. While it is encouraging to read the list of tribes just given, in general it must be said that the Methodist Episcopal Church has not yet assumed its fair share of the task of supplanting the heritage of the wigwam with the Christian home.

The Latin-American

One soon awakens to a sense of provincialism when taking a trip through Texas, New Mexico, Arizona, Colorado, and California. And it is not the scenery alone that stirs. It is the sudden recognition of the fact that our great Southwest is peopled with nearly 1,500,000 folks who speak Spanish and live the customs of centuries ago. Probably 750,000 of them were born in this country. They possess American citizenship and are proud of it. But they are poorly educated and do not speak the language of the nation of which they are a part. Their ideas of democracy are translated through a language which has not a democratic flavor. Their religious views are all tinctured with the Roman Catholicism of centuries ago. These people were well represented in the Civil War and thousands of them are in the trenches in France to-day, fighting to make the world safe for our democracy. And we have not taken the trouble to give them our language in order that they may interpret our ideals as we do. The fathers of many of these men were in this country when the United States took the territory from Mexico in 1848. Others were in Texas when that State seceded from Mexico.

The Wisdom of the Wise

How shall the ideals which we prize be given to these

people? And to the million who have come swarming over the border as refugees during the more recent days? Certainly the church cannot deliver a message that will be listened to when it sets up halls and shacks in disreputable and inconvenient sections of the community as mission centers. Anarchists are pushing their propaganda among them. Socialists are diligently spreading their doctrines. And these use the poverty of the Spanish-Americans as a point of contact. They bring their message in terms of the people's illiteracy. They recognize the seasonal shifting of the population and follow it. Much is made of existing antipathy to American life and citizenship. The prevailing blind atheism or ignorant loyalty to the Roman Catholic Church is seized upon. In New Mexico alone does such propaganda fail, for here is found a love for American citizenship.

A CHRISTIAN DEMOCRACY OPPORTUNITY

Many of these who have come in the later immigration, refugees from the troubles in Mexico, are employed as unskilled labor. There is great demand for them as sheepherders. They make good section hands on the railroads. The copper mines welcome them; and a goodly number toil in the beet and cotton fields. They have no trouble with the climate. Some have gone as far north as Idaho and Iowa. Others have gone as far east as Philadelphia and New York. Education and evangelization must grasp hands in the task with these folks. They are not likely to leave us. They must be made like us. The Portuguese, likewise Latin-Americans, must be ministered to in the same way as are the Mexicans. They do not become a part of the community into which they come, but drive out the other groups. In California they are displacing the American population in great valley and ranch sections. More work like that being done by the Spanish-American Institute at Gardena, California; Albuquerque College, Albuquerque, New Mexico; and the schools for girls at Tucson, Arizona; Albuquerque, New Mexico;

and Los Angeles will advance the dawn of a new day for these people, for they must have a leadership from among their own people, who know their ways and habits of thought.

A NEW TYPE OF CHURCH

Churches must also be provided of the character of the Plaza Community Church for Latin-Americans at Los Angeles, California. This church, modeled after the Morgan Memorial Church, Boston, has all of its excellent institutional features and in addition those peculiar things essential to securing contact with the Latin-American mind and needs. It looks like an uphill process to lead unpoetic Don Juans into the fullness of the aims of Christian democracy. Apparently all that they have left of their picturesque heritage are the superstition, the vices, the language, the ignorance, the immorality, and the religious beliefs of the Spain of Philip the Second. But it is this fact which gives zest to the enterprise. "New ways for old" is the motif of democracy's song. And Christianity adds, "and a life that knows God." What a chance to prove the song by training these two millions of people to sing both the words and music as an expression of something which they know experimentally!

The Oriental

A DIFFERENT PROBLEM

The Oriental differs from every other comer to our shores in that the State has said that he is not welcome. To the Chinese and Japanese the Goddess of Liberty dims her torch. Herein is a strange hiatus in America's speech of welcome to the children of all nations. Of course there is a reason. But does the reason harmonize with Christian democracy's song of each for all and all for each? Years ago a large Chinese immigration set in. They were employed in building railroads, in the mines, as domestic servants, and as laundrymen. Some even went into mercantile establishments. Then arose a cry in the land.

American labor unions objected to the presence of these men in American industries. So strong was the agitation that Chinese immigration was prohibited. A little later the Japanese began to arrive. Coming from a higher class than did the Chinese immigrants, they made rapid progress in agriculture and commerce. Again a cry arose in the land, and from the same quarter. The result was a "gentlemen's agreement" between the governments of the United States and Japan. Accordingly, no more Japanese laborers are coming. But what of those already here, caught between the welcome and the withdrawing of democracy's opportunity?

THEIR NUMBERS

There are now about 80,000 Chinese and 100,000 Japanese in the United States. Have not these men, women, and children a claim upon the church? And has not the Christian Church here an opportunity to inculcate by practical demonstration those ideals and aims which the nation is anxious to diffuse among the kindred of these people in their homeland? The task is made difficult by the governmental restrictions mentioned. But the spirit of the Christ knows no national boundaries. Moreover, if the Chinese and Japanese in the United States are convinced of the practical character of Christianity, its acceptance will be made more easy in both China and Japan.

THEIR DISTRIBUTION

New York, Philadelphia, and a few other large Eastern cities have a "Chinatown" among the various race colonies which make up their cosmopolitan population. By far the largest number of the Chinese, however, are on the Pacific Coast. The States of California, Colorado, Washington, and Oregon claim most of the Japanese in this country, very few except the student and merchant class having gone farther east. The tendency of both the Japanese and Chinese to live in exclusive colonies makes the task of Chris-

tianizing and Americanizing them a difficult one. The unfriendliness and suspicion created by the attitude of certain publications and labor organizations makes the barrier the more difficult to penetrate. And the presence of a Buddhist temple in every large city on the Pacific Coast has a partly neutralizing effect on every effort made in this direction.

HELPING JAPAN

The difficulty of the task only intensifies the urgency of the challenge. For years the Methodist Episcopal Church has realized the value of a favorable verdict for Christianity on the part of those who return to their homes in the Far East. Many of the Japanese preachers who are doing efficient work in Japan were converted to Christianity in the Methodist Japanese Missions on the Pacific Coast. Whether in their stores or in other places of business, these people are getting a first-hand knowledge of our ways. Hundreds of the young Japanese men and women are in domestic service. On the ranches and among the orchards they are serving diligently. Is it worth while to send itinerant missionaries to teach them, as is done for their fellows abroad? The opportunity in Sunday school work increases with the rapidly increasing birth rate. Here the processes of Americanization may be speeded up to almost any desired point.

A CHINESE CHALLENGE

When we give ourselves in all seriousness to the establishing of Christian democracy in the United States we will give more heed to the Chinese among us. The older men, who came to this country years ago as laborers, and who are firmly fixed in their habits of thought, are not much concerned about Christianity. They are migratory in habit and are widely scattered. But if they listen to the street preacher disseminate doctrines other than those of Christianity, it is reasonable to conclude that the gospel message will reach them in this same manner, as well as through tracts. The Chinese who have established themselves in the

centers of population are more accessible, especially through the children. What a chance the family church has in demonstrating its creed among these little folks from the land of the Dragon! And the student class! When future leaders come right into our midst, who is at fault if they do not have a fair presentation of the very principles which are the foundation of our best national life? Ambitious and eager to learn English, they are here to-day and to-morrow they are directing the affairs of state in China. Some of them are unable to enter the public schools until they have had a preparatory course in a mission school. They not only have to be taught, they also must have lodgings. The Christian Church has the first chance to make its impress upon minds desirous of getting those things which account for the type of civilization which has made America a household word the world around. In China there is a considerable number of Christian churches, the origin of which can be traced to home missionary work among the Chinese in California. Together with the Hawaiian Missions these Oriental

ALASKA—"SEWARD'S FOLLY" AND OUR OPPORTUNITY

missions in the United States may be made to serve as one of the very best wedges for the introduction of Christian democracy into the Orient.

Alaska

The sky pilot of the dog sled and gasoline launch in far-off Alaska has much the same problem as the home missionary in New York or Chicago who ministers to the passing throngs. For Alaska is a land of transients; the lure of business opportunity is in the air and men move from the mining camp to boom town. But the missionary in Alaska is far from the base of supplies. The people back home have no adequate conception of either his task or his needs, to say nothing of the opportunities which he is obliged to pass up because of limited resources.

A real man's land

Ecclesiastical statesmen have been as shortsighted with reference to Alaska as those statesmen who in 1867 opposed Secretary Seward's plan to purchase this territory of 586,400 square miles of inexhaustible riches. The fabulous returns to the United States on its investment of $7,200,000.98 have long since convinced those concerned with the material affairs of the nation that Secretary Seward was wiser than his generation realized. Wealth in agriculture, furs, copper, coal, petroleum, marble, and gold, and a $20,000,000 annual yield from the fisheries is now evidence enough for them. But what of the folks who are engaged in these industries? Not all of them are Indians or Eskimos. Alaska is a white man's country. True, the population is scanty and the towns are small. But the average man in Alaska is shrewd, daring, and educated. He is possessed of the spirit of a land that knows no discouragement. No ordinary "sky pilot" will reach him. The minister must be a man of the North. He is obliged to be a committee of one on self-help. After his title of the Rev. John Brown he must be able to add C.M., D.T.D., G.B.C., C.B., G.U.M. All this dignity is conferred

upon him as rapidly as he qualifies as campmaker, dog-team driver, gas-boat chauffeur, cabin builder, and general utility man. And he must qualify, or his ministry fails.

It is a gigantic task to put up to a man. But how the elements of democracy thrive in such a preacher! What a hearing of the teachings of the Man of Galilee such a man of Alaska can secure! He has the punch which comes from being one of the selfsame reliant fellows as those to whom he ministers. If necessary, he can sit down with Eskimos at their annual dance and eat heartily of their menu of strings of dried fish served with seal oil, boiled seal meat, slapjacks served with seal oil, frozen berries, hot tea and doughnuts served with seal oil. And he can preach to the wanderers of the North, college men from nearly every big university in the States, in the language of both their heads and their hearts.

METHODISM REPRESENTED

The contribution of the Methodist Episcopal Church to the Christian democracy of Alaska is now being made at Nome, Juneau, Seward, Fairbanks, and Ketchikan. This work is financed by the Board of Home Missions and Church Extension. The work among the Eskimos is done by the Woman's Home Missionary Society. With Alaska "dry" the church should see to it that the wild vices of an untamed land are curbed by the restraining power of Christian fellowship. The next trench should be taken for the kingdom of God!

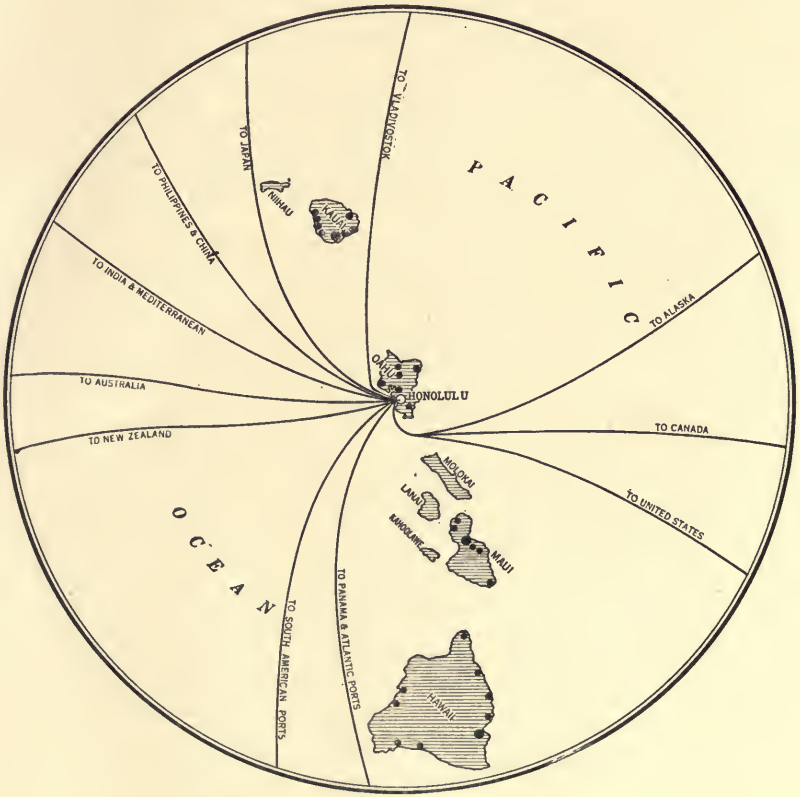
Hawaii

The ukulele and the popular song have done much to give us our impression of Hawaii. Comfort, ease, and moonlight nights spent on the beach listening to native music are the dominating features. But underneath this *table d'hôte* conception of this possession at the crossroads of the Pacific is another strain. American democracy here comes to close grips with the civilization of the Far East. Those ideals

which are multiplied most rapidly will decide the dominating influences of the future. And the ideals which are held precious on the mainland can be multiplied only by such a recognition of the situation as will provide for a force and equipment adequate for the task.

A NEW HAWAII

Native Hawaii is not democracy's problem. The missionaries of the American Board (Congregational) who went there in 1819 did their work so thoroughly that a broad



THE HALFWAY HOUSE OF THE PACIFIC

A strategic field for Christian Democracy

type of Anglo-Saxon civilization was early established. But the native Hawaiians are disappearing, there being only 20,941 of them left in the islands to-day. In their place are found Japanese, Chinese, Koreans, Filipinos, Portuguese, and Americans. Here at the halfway house of all trans-Pacific travel will be worked out the philosophy of life and government that will react upon both the nations of the Far East and the United States. Hawaii is "where the West begins" to the Oriental. Here the East and West meet in stern reality. It is America's great immigration experiment station. Will the results be beneficial to those who are in the process of the experiment?

THE JAPANESE QUESTION

The Japanese number four to one against any other nationality in Hawaii. The Hawaii-born Asiatic will soon hold the balance of power. He cannot be denied the right to the ballot and will not tamely submit to any movement for his disfranchisement. In a few years all the important offices will be held by an alien people. Will American-born Asiatics make good American citizens? The answer rests with the Church of Jesus Christ. They must not be left alone in their day of awakening. They must be guided in the hour of their prejudice. Now is the time to determine whether they will look to Washington or to Tokyo for direction as they approach the ballot box. The $100,000 Buddhist temple in Honolulu and the thirty-five large schools which the Buddhists have established throughout the territory are the watchman's cry from the tower. For here 14,000 American-born Japanese children go each day before and after the regular hours of public school. With two conceptions of God, of home, of government, of the relation of child to parent, and of men to women, what a confusion awaits the child as he grows to maturity! Which conception will have the stronger hold upon his thinking and life? Is Christianity to prevail in the type of democracy developed?

NOW IS THE TIME

The Filipinos are more adaptable to American ways, while the Koreans lend themselves readily to our form of church life. The need of trained Christian Japanese, Filipino, and Korean leaders who speak English is apparent. The need of their being at their task to-day is not so easily recognized. If the Hawaii of the future is to be American, we must prepare for the day when all religious exercises will be conducted in English. The church should not demand less for the stars and stripes than the public schools demand.

In meeting the task of Americanizing and Christianizing these peoples of the mid-Pacific, a comity arrangement has been made whereby the Methodist Episcopal Church does no work among the Chinese and the Congregational Church does no work among the Koreans. The city of Honolulu is a joint responsibility among the Japanese and Filipinos. All the rest of the territory has been districted and assigned to different denominations. Thus the Methodist Episcopal Church has a definite responsibility laid at its door. Why wait for ten years and then look about for some place to lay the blame for lacking the far look? Ten years will see the tendency for the future of Hawaii settled. What is done to-day will help to decide what that future will be.

Porto Rico

Porto Rico, an island consisting of a series of hills and valleys, is our Spanish possession in the West Indies. Since its discovery by Columbus, November 19, 1493, until twenty years ago its history has been a sad one. The gradual intermixture of Spanish, Indian, and Negro, and later of white people, has left a race indolent and easy, content with their poverty and illiteracy. For the most part dwellers in rural communities, the people live close to nature in a very real sense, the need of much clothing not being felt, and shoes not being worn by three fourths of the million and a quarter inhabitants.

EVANGELICAL TRANSFORMATION

Until Porto Rico came under the guidance of the United States as one of the results of the Spanish-American war, in 1898, Roman Catholicism dominated the life of the people. In every community the church of this faith is the most prominent building and the one most advantageously located. Evangelical Christianity has been warmly welcomed, however, and is gradually transforming the lives of the people. The church is beginning to have a vital relationship to life. The marriage ceremony, for which there was little regard, because of the exorbitant fees charged by the priests, is coming into repute again. Concubinage is being done away with. The public school system introduced by the United States is showing results in the type of ambition manifested by the rising generation. A greater desire for Americanization is being manifested. But the task of transforming the mass of the population has only been begun. The lighthearted irresponsibility of a people governed for generations by others is not quickly overcome. The cocksureness and satisfaction in self is not eliminated in a day. The dignity of labor gains a foothold only slowly. The heritage of slavery and peonage gives way to democracy in a grudging way.

PORTO RICO, SHOWING POINTS WHERE THE METHODIST EPISCOPAL CHURCH IS TEACHING THE PRINCIPLES OF CHRISTIAN DEMOCRACY

CHRISTIAN DEMOCRACY TAUGHT

The sweet songs of the evangelical church are singing the truths of Christian democracy into the hearts of these poverty-stricken people. Divided among the several Home Mission Boards of eight denominations, the evangelization of the island is being carried on effectively under a comity agreement which prevents waste of money and effort. The present Protestant population is about 50,000, the rest of the people being nominally Roman Catholic or else indifferent to any form of religion. Those who are related in some way to the Protestant churches get with their religious teaching a training in the best things in Americanization. The fellowship of Christian faith leads naturally to a common footing in democratic ideals. The soldiers who left the Island for service overseas received some of their technical trench warfare training in community houses attached to a Methodist Episcopal Church.

A CHANCE TO MULTIPLY INFLUENCE

When Porto Rico is thoroughly Americanized it will be under the local administration of Porto Ricans. The policy of the administration at Washington is to fill with natives all offices left vacant by Americans from the States. This means that to-day is the time to be giving these folks the high idealism of Christian democracy. They will practice it as officials to-morrow. Thus the work done now will be multiplied many fold through the influence of those in high position in the state. Just as the government trained hundreds of native young women for positions in the public schools in the Island, so must the church train native leaders for its part of the task. We are past the time for halfway measures. The increasing intelligence of the people will not accept any leadership but the best. And the message which the church has for them demands that it is delivered by men so trained as to command a respectful hearing from the best-educated people, as well as from those to whom it comes

as the first sign of the dawn of a new day of hope. Shall the church become the community center while things are in a process of development? Or will it let some other institution which it will later have to displace creep in while it hesitates to meet its obligation and opportunity?

Our Own United States

It grows increasingly difficult to write a national hymn for the United States which will include its many diverse variants. When there were but thirteen colonies on the Eastern seaboard this might have been done with ease. Today, however, the song would become a catalog or guidebook. But there is a song which the various peoples of our land can sing with a feeling that it unites them in one common bond. Its music is written in the high idealism of the Christian faith. Its words are caught from the practical working out of a democracy which knows no distinctions. The song in its entirety is the song which we are endeavoring to teach to the nations of the earth. Our immediate task is to see that it is so well sung by every individual within the bounds of our own country that no discord will jar the rendering when we finally get the ear of the other peoples. For after the days of battle are over a careful analysis will be made of this democracy for which men are dying in order that the world may be a safe place for its demonstration. In that day may we be able to say, "Our democracy is Christian and will stand the test!"

Questions for Discussion

1. What constitutes the "menace" of Mormonism? How is the church meeting it?
2. Discuss the changes that have taken place in Mormon attitude because of the teaching of the evangelical church.
3. What has democracy for the American Indian?
4. To what extent has the Christian Church failed in

meeting its obligation to the Indian? The Methodist Episcopal Church?

5. What are the things which make the Latin-American situation in the Southwest an urgent challenge to Christian democracy?

6. Discuss some of the methods of Christian work now being done there.

7. What gives the task of Christianizing the Oriental a different character from those just discussed?

8. Show the value to foreign missions of evangelizing the Chinese and Japanese in the United States.

9. Why do we hear so little about Alaska in our churches?

10. What sort of a proposition is the task of the missionary in Alaska?

11. Discuss democracy's problem and opportunity in Hawaii.

12. Why must the Christian Church do its best work there immediately?

13. How does the background of Porto Rican thought affect the acceptance of the evangelical Christianity?

14. How has the evangelical church gone at its task there?

15. What must be the content of our national song in order that it may be sung by all?

A church which is not gripping the life of its own community is simply bluffing, however zealous it may be in sending to the uttermost parts. An unsaved America, zealously saving the nations beyond the seas, simply shows its incapacity even to comprehend the saving mission for anybody. A program which permits a so-called missionary church to welter in the reek of its own community's moral disease, cheapens distressingly the gospel it presumes to preach, and at the same time casts disgraceful reflections upon the distant community to which it presumes to bear its gospel message.—*Joseph Ernest McAfee, in Missions Striking Home.*

It is no longer physical nature about which our whole thought world swings, it is humanity.—*Eugene W. Lyman, in The God of the New Age.*

Education for democracy means the development of each individual to the most intelligent, self-directed and governed, unselfish and devoted, sane, balanced and effective humanity.—*Edward Howard Griggs, in The Soul of Democracy.*

We must go further than mere service, or even mere contact in service. There can be no real success unless Christian people are possessed with the right spirit and approach and with the right attitude of mind and heart. The thirteenth chapter of First Corinthians must be imbedded in the very soul of the worker. The greatest social service or individual service that one can render is sympathy. Programs, however good, will be nothing more than "scraps of paper" unless this spirit vitalizes the plan. There must be created a Christlike thoughtfulness, carefulness, sympathy, concern for those about us that need our help. This cannot be accomplished by any force from without, for external force cannot mellow and soften and purify the spirit of man. A new heart must be given him, he must have a new conception of what a man is, a creature just a "little lower than the angels," or, as one of the versions puts it, "a little lower than God." In every man is a God-deposit and in a measure in him we find again God in human flesh. When the significance of this thought sweeps in upon the Christian it will convert him as it did me when I faced it one day. Whatever we think of the color of a man's skin, the shape of his eyes or the size of his body, we must respect the spirit in him, that deposit of God, or may we not again crucify the Lord of Glory? "Inasmuch as ye did it unto the least of these, my brethren, ye did it unto me."—*George B. Dean.*

THE GOSPEL IN THE OPEN—LITTLE ITALY, NEW YORK CITY

FOR COUNTRY AND FOR GOD—FLAG RAISING AT BETHEL SHIP
NORWEGIAN-DANISH METHODIST EPISCOPAL CHURCH,
BROOKLYN, NEW YORK

CHAPTER VIII

THE CHALLENGE OF THE CHRIST

Our Present Responsibility

How shall the multitudes be taught the truth the practice of which makes Christian democracy possible? It is useless to survey communities, study conditions, plan for equipment, and summons leaders unless that which all this leads to is determined. People are transformed by the new ideas which they receive and whose validity they accept. New ways of life are not tried without adequate motive. What is the motive which we are giving to those who are seeking the best? What is the plea that we put before those who are unconcerned about the things which are uppermost in the minds of Christian leaders? How do we go about getting others to accept our conception of a democracy which shall be synonymous with the kingdom of God on earth? Across the centuries comes the challenge of the Christ to make him known to man, woman, and child. His voice summons to such endeavor as will leave no question as to the sincerity of our purpose. He calls with no uncertain voice to those who wander in uncertainty; and they will be able to hear him only as we make plain to them the message which he speaks.

War has clouded the sky and added to the inability of the people of our own and every land to hear the voice of God in the affairs of men. Questionings which had lain dormant are now active in the thinking of countless hundreds of thousands. Does God still exist? Has Christianity utterly failed? Does God hear the prayers of opposing armies when they plead for his assistance? Is he mindful of the men slain on the field of battle? Is he concerned over the homes made lonely by the taking away of their men?

Will the church ever be able to answer the new demands made upon it? The list is long. The questioners are many. No superficial answer will satisfy. It must be an answer that will vitalize faith and stimulate to service. Every phase of human living is involved. Every human relationship is affected. Who shall rise to give assurance to the people? There is but one institution whose experience and faith are equal to the task. The Church of Jesus Christ must reconsecrate itself to the needs of to-day. As in times past it must be the steadying force of the nation. Its message must be proclaimed in every place where men and women are to be found. It must talk the language of the people. Through its ministry the Master must be privileged to walk where need is great, where faith is wavering, where hope is dim. The evangel of the Son of God must be proclaimed so that people will behold him. Out of the horrors and devastation of war a new day must dawn. The character of that day depends upon those who claim Jesus Christ as their Saviour and Lord.

Methodism Always Evangelistic

This is no new challenge to the Methodist Episcopal Church. The purpose of her ministers and missionaries at home and abroad has ever been to lead folks to see and accept the way of life lived and advocated by the Master. From its very beginning it has been an evangelistic church. The fervor of its preaching has been a symbol of its ministry. Salvation has been the most prominent note in its song. Class leaders have toiled to make its message effective. Exhorters have added their plea to the minister's word of guidance. Pastors and itinerant evangelists have stirred the people to consider their way of life, if it be in accordance with the will of God. The challenge to-day is more complex than it has been. Its demands are for greater sacrifice and harder service. But the church which for several generations has adapted itself to the changing needs of the times will respond now with full-hearted loyalty. It is awake to

the needs of our national life. It recognizes the Kingdom's necessities. It has called its ministry and membership to service which is adapted to the conditions and needs. It is pointing them to the way they may best help in a task the doing of which will bless not only our own land, but also every land where our boasted democracy gains foothold.

New Points of Contact

Meeting the religious needs of any day necessitates a recognition of the new points of contact. The increasing complexity of American life emphasizes this very strongly. Our sudden plunging into world responsibilities adds to the importance of this recognition. We are no longer mere individualists. Even the isolated farmer is to-day tied up to the rest of the nation by his contribution of war food for the nations. Into every home in the United States has gone the call for men. We have been welded together in a few short months in a way in which the years failed to unite us. At every point where we rub elbows is an opportunity for interpreting the message of the Christ. The upheaval in our economic life forces an interpretation and application of the gospel which demonstrates the justice of its appeal. Labor unionism is becoming a religion which must be met at the point where practical righteousness is demonstrated. The industrial world has felt the heavy burdens which Christianity offers to remove and is waiting for an utterance which will bring relief. The educational interests of the country want the message translated so as to meet the needs of the developing minds of the student body. A presentation is needed which has the same intellectual adequacy as has the presentation of those philosophies at which the world has grasped during the centuries. An evangelism is needed that knows no distinction between people. It must be tireless in its efforts. It must know people as well as its message. Fired by a desire to help the people to whom it goes, it must put the counting of heads in the background. If the effort is to save the church it would better be put into other direc-

tions. Is it the church that must be saved, or the people who must be helped? This question finds ready answer in a form of ministry now being performed by the church, which did not exist before the war.

For Our Boys in Khaki and Blue

The evangelism to the soldiers and sailors of the United States is a fine illustration of the church unmindful of itself. In hundreds of cantonments and smaller camps the men of our homes have been training for service overseas. Thousands of them have already gone over. Hundreds of them are buried beneath the soil of a land they had never seen until a few months ago. To these men in camp the church has carried the message of the Christ. Ministers have served in the huts of the Y. M. C. A. Others have manned the churches just outside the camp and have devoted all of their time to ministering to these men from every part of the country. In such service the Methodist Episcopal Church, through its Board of Home Missions and Church Extension, has invested its money. Where there was no church near the camp one has been built. In some instances federations have been effected with other denominations. Whatever way seemed to be most effective for the welfare of those ministered to has been adopted. The soldiers and sailors have crowded into the preaching services. They have accepted Christ at the altars of these churches. The social functions have had all of the home atmosphere that could be put into them. When the summons to embark has come our boys in khaki and blue have entrained for a port of embarkation with the happy consciousness that the church which they were taught to love in childhood has manifested its love for them in their hour of peculiar need. And those who had never known its blessings until the days in camp have sailed overseas with the new asset in life of fellowship with the One above all others who can sustain in the day of battle.

Nor has the church stopped at the camps. It has sent its ministers as chaplains with its sons to the very front.

Equipping them with the things essential for ministry in the trenches, the church has gone with them to supply whatever need they might have which the government does not supply. Churches have released their pastors to serve with the Y. M. C. A. abroad and to go as Red Cross chaplains. And every one of these men has taken with him the evangel, to interpret it in the strange, new terms of bloodshed and horror. The old terminology is obsolete so far as these men are concerned. But the vital saving power of the gospel remains as effective as ever. The great privilege of these chaplains on the field of battle is to make this point clear and to help the fighting men under their guidance to demonstrate it. In so far as the fighting force of the nation is concerned the Church of Jesus Christ is awake. The Methodist Episcopal Church has accepted this unexpected point of contact and is serving mankind in a new way. Will the church accept the opportunities of usefulness afforded by the new points of contact in the groups of people at home? Will the Methodist Episcopal Church retain her heritage of being "all things to all men" and bring the evangel to the particular needs of men in terms which are intelligible to them, with a force which convinces that faith in Jesus Christ is the way of the world's salvation?

The Department of Evangelism

It is for the doing of this very thing that the Department of Evangelism of the Board of Home Missions and Church Extension of the Methodist Episcopal Church was organized. It does not pretend to have the open sesame for all of the religious problems of the day, or to stand as the sole wisdom of the church in matters pertaining to evangelism. It was organized in order that the church might have a clearing house on this vital matter. It exists in order that every minister and local church may have the benefit of the tried experience and practice of the entire church in leading men to actual fellowship with Jesus Christ. The task of such a department is multiplex. The church looks to it

for guidance. Its field is almost limitless. Its opportunity is beyond estimating. Its value depends upon the cooperation of the constituency which it was organized to serve.

What Is Evangelism?

When evangelism is mentioned it often brings to mind only the more spectacular of the evangelists who have traveled the country during the past quarter of a century. All that the cartoonists have pictured and the newspaper paragraphers have written are remembered. Too frequently the entire matter is dismissed by the man in the street without further thought on this account. But evangelism is more than this. It is the presenting of the message of the Christ so as to secure its acceptance. It includes every form of effort to put the practical righteousness of the kingdom of God into the affairs of daily life. It meets the strange conception that evangelism and social service are two diverse things, and aims to show that they are but the reverse side of a practical experience. Evangelism is the call to the acceptance of an experience which demonstrates itself in community service. It recognizes the value of the camp meeting, but urges the addition of a training which will give practical value to the camp-meeting blessing. To the prayer for forgiveness for sin it would add that other prayer:

"O Master, let me walk with thee
In lowly paths of service free.
Tell me thy secret; help me bear
The strain of toil, the fret of care.

"Help me the slow of heart to move
By some clear, winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way."

Because thought and life are so closely related the church cannot use any halfway measures in its evangelistic efforts. Whole-heartedness must characterize every venture. No opportunity must be lost, no matter how far it may

be from the beaten path of ecclesiastical custom. The approach to the Italian may be by one method, the approach to the Spanish-American by another. Because the life of the lumberjack in the far West differs from the tranquillity of a New England village, both the type of minister and the form of message must be different. The strenuous deliverance of the gospel to men of "big business" in the city's busy marts of trade will not suit either in terminology or application the little country church at the crossroads. University students demand a very different type of evangelism from that employed at a noonday shop meeting. The challenge to a crowd of human derelicts at a Bowery Mission is not adapted for a gathering of thoughtful mothers. It is this diversity of opportunity and the necessity for recognizing the proper approach that stimulates the modern minister to preparation not contemplated by our fathers. It is this need of knowing the best ways and the most efficient training that makes possible a unique service by the Department of Evangelism.

A Vision from the Trenches

The battlefields of Europe are testifying to the fact that vital religion is a profound necessity to every man. Through letters and story and poem the men in the trenches have let it be known that they are fighting for a spiritual ideal. No vision of aggrandizement for the land of their love blinds them. They see before them a day made possible for the establishing of a Christian democracy worth dying for. As they write back home, many of them for the last time, their mind is on the condition of things here. The sight of their fellows slain in a ruthless slaughter has altered their viewpoint. What of the democracy at home? Is it feeling the influence of the unifying of the nations at the front? Will the same petty politics mar the records of the state? Will men defraud, cheat, deceive as they did before the flow of the blood of their sons began? Will the poor still be oppressed? Will class distinctions still hold? Their

anxiety is not for themselves. They are glad to die for a cause that will make this world better. Their concern is as to whether or not those left will finish the task that they have begun. Will the old ways be discarded for new and better ways? Will America the beautiful become America the righteous? The agony of it reaches back across the ocean with a prayer for the establishment in fact of the ideal for which they are sacrificing everything. And woven into every such appeal is the suggestion and insistence that a democracy that is worthy the acceptance of the entire world cannot exist unless its foundations are religious. Not religious, however, in the sense of formal creeds alone, but religious in the way in which Jesus Christ himself exemplified Christianity. The need of religion is frankly expressed. Are we equal to meeting the need in the terms of the need itself? This is the question not only for the Department of Evangelism, but for every member of the Methodist Episcopal Church in the United States.

When we forget the content which the term "evangelism" has come to have in many sections of the country, and remember only our obligation as disciples of Jesus Christ to make him known to those about us, our path seems more clearly defined. Our chief difficulty then becomes one of discovering how best we may serve in the matter. This phase of the advance of the kingdom of God has received careful thought by both the Department of Evangelism and those leaders of the church who have been peculiarly useful in leading people into the active service of making attractive to others the way of Christian democracy. The world cannot be made over by spasmodic attempts to change its viewpoint. There must be a concerted siege participated in by all the forces of Christianity. It is not a denominational sally that will win the day. The Church of Jesus Christ as a whole must be united in the fight. But the individual denomination must train and marshal its own forces. Its methods must be those which are best adapted to its peculiar form of church government. This fact brings a challenge to

the Methodist Episcopal Church to outline ways and means for making its forces most serviceable for the day's needs. To this challenge the Department of Evangelism offers some suggestions as an answer.

Conference Evangelistic Cooperation

Church membership statistics show a gain one year and a loss the next. Various explanations are offered for this rise and fall. But not yet has there been made a local study of the causes which enter into the results. Every Annual Conference in the Methodist Episcopal Church should have an active Committee on Evangelism. It should be a working committee composed of men of various ages so as to get the viewpoint of more than one generation and type of training. Each district in the Conference should be represented so that no charge will be overlooked. Once organized, this committee has for its task the study of the conditions and needs of the Conference as a whole. It should endeavor to see that a proper type of evangelism is being promoted. It should recommend to the Conference plans which are adapted to the various kinds of communities where the Methodist Episcopal Church ministers.

Many a prayerful effort to stir the people on a Conference district to a season of concerted effort to lead men to Christ has failed. Frequently the failure has been due to lack of knowledge of what should be done. In other instances there has been no goal. The prayers, the enthusiasm, and the sacrifice have been swept away after a week or two because those participating did not know where their efforts were to lead. This is avoided when a district has a definite goal. Where specific plans are worked out beforehand it is easier to have the cooperation of one church with another. The right sort of organization will be effected. Men and women will recognize that results are expected. Pastors will realize in a new way personal responsibility in the matter. The additional power which comes from a consciousness that others are busy at the same definite task will

be great. The idea that our local church is doing it all will vanish. The prayer, "Thy kingdom come," will have in it the thought of neighboring communities as well as our own. The vision of a Christian democracy for the world will gradually sweep away the barriers which prevent us from making certain a Christian democracy for our own community.

This will necessitate dividing the district into smaller groups. But this very necessity will provide for the more personal study and making of plans. The local church will receive greater attention. Its needs, the sort of people to whom it should give it message, its resources in evangelistic workers will all be better discovered in this smaller group. The plans outlined by the Conference Committee on Evangelism and brought into concrete form as a goal by the district may here be further adjusted to the actual churches in which they are to be used. For when it comes to the local church, cognizance should be given to the plans which churches of other denominations have under way or are contemplating. This makes local cooperation possible and opens the way for simultaneous endeavor and more widespread effort and results.

Evangelistic Coaching Conferences

In order that every minister in the denomination may have the benefit of the best experience of the church in this matter coaching conferences are held by the Department of Evangelism. Ministers and selected laymen from a specific area are gathered together for a quiet discussion of evangelism with leaders in the church. Those who bring a message to these gatherings are men who have demonstrated in their own communities the effectiveness of what they say. Methods are compared and criticized. Problems peculiar to individual churches are discussed. A spirit of reconsecration is sought in prayer. Reasons for failure are pointed out. Overwhelming needs are made concrete. The form of message for to-day is outlined, and the content of that message is made plain. It is a time of careful preparation by

those to whom the churches look for guidance in the task for which they were established. These men in turn take what they have received to smaller groups in the Conference districts until the message of the coaching conference is brought to the active workers in every local church.

When Laymen Are Trained for Evangelism

It is in the local Methodist Episcopal church where the intensive training for making the gospel message practical to the community must be carried on, for the church at large does not make much of an appeal to those needing the ministry of the local church around the corner. We have had study classes in Bible, missions and social service, why not training classes for personal workers? The plaint of many laymen when urged to do definite evangelistic work is that they do not know how. Here is an opportunity to develop its forces that the church has too long neglected. Every church should have at least one training class for lay workers. They are the ones who come into closest contact with the very people to whom the church seeks to give the principles of Christian democracy. And they are desirous of serving in this way. The great numbers of gospel teams composed entirely of laymen, and usually of laymen recently converted, evidence this desire. Were these men properly trained for the service which they are now rendering without direction, their usefulness to their fellow men would be increased many fold. As it is they are teaching others firsthand the new way of life which they have been helped to discover by some one else who knew about it. The possibilities of service by both men and women are beyond estimate. And what a stimulus such training would be to the young men and women who, loving their Master, know not just how to share their fellowship with others!

With a corps of men and women definitely trained for evangelistic service how different the community looks! No urging is needed to make a canvass of the community to find out the dwellers in the parish to whom their church has said

it would exemplify the Christ. With a new enthusiasm every living soul would be enrolled, whether they have any relationship to the church or not. New points of contact will be established. People will suddenly realize that the church has an interest in them of which they were unaware. Religious needs will be discovered. Opportunities will be presented for talking about the Saviour. People are more indifferent to religion than antagonistic to it. They are unable to understand the church's interpretation of the Christ. Their thinking is for the most part in terms of the struggle to earn bread, provide a place of shelter, and raise their children in accordance with their conception of what is right. Unjust working conditions nullify what they think the church stands for. Unfair business dealings cause them to question the sincerity of church members. They have learned to symbolize the church by the one member of it who has failed to practice its teachings as they understand it. So they have passed the church by, wondering where the spiritual help which they need will come from. All this comes to light in a community canvass. And what a chance to clear the thinking of those thus found! Whatever may be the value of crowd-enthusiasm, people accept Christ for themselves individually. And individual by individual is the Kingdom built up and Christian democracy spread.

A constant state of revival may well be expected with such a preparation of both the community and the members of the church. The conviction will grow within and without the church that there is a ceaseless business upon which the church of Jesus Christ is bent. "Power" will be more than a word to such a church. Genuine work for Christian democracy will result. Spiritual things will become the topic of daily conversation. The church on the corner will become the center of the community in a new sense. But is not this what ought to be the normal condition? Is there any other institution that should have a more definite place in the heart and mind of every individual who helps to make up the population? If there has been a failure to have such a

condition exist, now is the time to change things. With the world trying to express its spiritual need, there should be such an enlivening of the church that there can be no question in the mind of anyone but that the Christ has the answer to every need.

Accredited Evangelists

Does this mean that the day of the vocational evangelist is past? Has the man specially trained and experienced in leading men and women into the light of gospel truth no more place in the program of the church? Must the local church, no matter how inefficient it may be, do its task all alone? The evangelist is still needed. His work is to go on. But it is hoped that the local church will more and more fit itself to carry on its own work. For those churches which still are obliged to call in a vocational evangelist help is provided. A Registration Bureau of Evangelists is being established by the Department of Evangelism. Here will be filed a record of the qualities and abilities of accredited Methodist Episcopal evangelists. When a church needs an evangelist it may write to the Department of Evangelism for help. By stating the local needs and problems, it is possible to have recommended an evangelist adapted to the community which the local church serves. In this way the evils attendant upon the ministry of the wandering evangelist will be overcome. The men recommended will all be Methodist Episcopal ministers in good standing, whose evangelistic work in the past has stood the test of practical fruitfulness. It is a new venture in providing the best in the presenting of the Christian message to those who must be won to its acceptance.

Preachers Needed at "Soapbox Universities"

Preachers of Christian democracy must be provided also for the numerous "soapbox universities" of our large cities. Nearly every other type of religion, economic thought, and life-philosophy has provided "professors" for

these street-corner chairs of learning. They have recognized the value of presenting their claims where the people are. No moment of the day is "out of season" for them. As the crowds go to and fro at the lunch hour, voice after voice challenges their attention for a few minutes. And in that brief moment they receive something to think about for a long time. Many of the doctrines promulgated by these teachers of the people are openly destructive of the best in life. Some strike at the very foundations of our national life. Others deride the spiritual ideals for which the church stands. All manner of teaching prevails. Nor are the teachers untrained for their task. They know their subject. They are familiar with the psychology of public speaking. They understand what the people who make up their audience want to hear. They speak the language of the streets. The result is that they are planting destructive ideas in the minds of thousands. These must later be dislodged by long and painful effort on the part of those who would build the life of the nation on the ideals that gave us our present leadership.

Shall the church not be among those with a message for the passer-by? It is no easy task to preach the gospel with another speaker twenty feet away on either side urging alien doctrines. But where is there a better chance to meet the questions which the people are seeking concerning life? They are not backward in objecting to dogmatism. They are alive to every weak point in the speaker's discourse. He must be sure of his message and of himself. This he ought to be anywhere. This he must be, here. The church must equip and support a large number of men for this work. It will aid the task done by the local church. It will set in motion influences which will react without being checked up. The city and the State will be blessed by the new ideas hastily planted. And the nation itself will have cause to rejoice that the church is busy on the same corner where destructive doctrines are weakening the faith of the people in the institutions of the land.

A Message for the Toiler

And what of the thousands in our industrial centers? They are unable to go outside of the factory at the noon hour. The message must be taken inside the factory to them. Much has been said of late about church and labor. But the man meant by "labor" is just as much a part of the national life as the man meant by "church." If the latter has something of value which the former has not, he should give it to him. But he will not come to church? Then take the message and ministry of the church to him. He needs it. He is made like all other men. The problems of earning a living and providing for his loved ones are the same in kind as those of everyone else. The joys of life appeal to him. Life's sorrows and misfortunes strike at his home. He is ambitious for his children. He would have his wife enjoy the best that he can provide for her. And he wants the ministry of the church. When he does not receive it he accepts the ministry of the labor union in its place. The lodge becomes his church. Its ministries, based upon the practice of the teachings of Christ, satisfy him. Thus he loses the inspiration and helpfulness of the fellowship of the constituted church. His noon hour may be filled with a brief message of Christian hope. His doubts and misgivings as to the practicability of the church may be explained away. He may be led to active fellowship with Christ and his family to a home in the church, by this simple factory service. Already it is being done in many shops. But the number of places where it is not done opens the way for nearly every local Methodist Episcopal church to have a part in this task.

Evangelism of the Eye

A most important form of evangelistic work is that carried on by means of the printed page. All great movements spread their message broadcast in the form of literature. There are some who teach vagaries of faith who have the page of information so distributed as to catch the eye in

all places. The best writers are employed to put the message into form and style that will appeal to the casual reader. Hundreds of devotees become voluntary distributors of it. People read it on the street cars, in waiting rooms and in their places of business. It is found everywhere. And its influence is so great that one meets countless people who are ready to quote from it and defend it—people, too, whose knowledge of the subject is limited to the stray leaflet which accidentally fell into their hands.

Evangelism of the eye often has a more lasting influence than the evangelism of the ear. People forget the exact statement made by the speaker. It becomes confused with their own thinking or something heard or read at another time. There is no way of checking it up. With the printed page it is different. It may be read several times. It is always on hand for reference. Careful study may be made of it. As a people we are rapidly becoming eye-minded. The best reports of important events are those which we see in print or through pictures. Many public speakers distribute the gist of their message in printed form so that those hearing it may go over it again in their homes. The day of the leaflet for purposes of promulgating ideas is not yet past.

Possibly the reason for thinking that leaflet literature belongs to a past age is the failure of many religious organizations to keep their literature up to date. Printed in funereal form with sermonic style, there has been no great demand for it. When given all the advantages of good printing and forceful style it is another story. People want to know. Many of them are unable to go where they may learn. The printed page comes into their home with all the familiarity of an old friend. It is read and discussed. More of the same sort is sought.

Has the church a message which can go to the people in this form? There is no question as to that. The question is, "Will the church arise to this chance to further the work which it is trying to do?" There are those who can write the message. There are those who would scatter it broadcast

were it available. It remains only for the church to provide funds for this purpose. Already some of this literature is in process of preparation. It is varied for the people by whom it will be read. Some of it will be used to counteract rabid socialistic doctrines. Some will go to those upset by anarchism. The foreigner, with his little knowledge of the English language, will have a message on Christian democracy in his native tongue. Those who scorn the church will have an appeal in their own terminology. The program is long and varied. Will it be worth while? There is hardly another channel through which the Christian message will flow more easily and to greater advantage to those who receive it. We are entering upon a day when the church must increase its output of the printed message many times. It will be in accordance with the printing used in modern advertising. It will be read in the terminology of daily life. It will be on fire with the Spirit of Jesus Christ. It will take him to places where his disciples are unable to go. It will plead the cause of the kingdom of God by firesides where any other messenger of the cross would be refused. The doctrines of Christian democracy will be repeated again and again in daily conversation. The day of our hope will be wonderfully advanced.

The Sunday School and the Epworth League

This broader vision of Christian service is being taught to-day in the Sunday schools of the Methodist Episcopal Church. Through the labors of the Board of Sunday Schools there has been gradually introduced a curriculum of Bible study which relates the principles and teachings of Christianity to the problems of everyday life for all ages from childhood to old age. By means of institutes held throughout the country, Sunday school officers and teachers are being instructed both in the processes of religious education and the intelligent leading of boys and girls into fellowship with Jesus Christ. Thus, early in life the practice

of Christian democracy is given actual relationship to Christian experience.

The Epworth League likewise is training its members for Christian service and evangelistic endeavor. The summer institutes of instruction and recreation are the training schools of thousands of young men and young women. Here they learn the meaning of Christian life in terms of relationship to the problems of Christian democracy. As leaders for Bible and mission study classes they take with them to their local chapter both knowledge and inspiration. From the counsel received they become winners for Christ of the intimate friend called "chum." By comparison of methods they learn the first lessons in the task of church leadership for the days ahead. Loyalty to country and to God is the foundation of their enthusiastic effort to make the appeal of Christian fellowship attractive to those of their own age. From the camps, the trenches, the battleships, and the air fleet, comes the assuring news that the work of the Sunday school and the Epworth League has been so well done that it is counting to-day as a helpful force with our boys who are now fighting for the ideals of Christian democracy as a world proposition.

The Sign of a Great Hope

A new note has been struck in our national life. Born of the sorrow and suffering of war, it sounds alike in the market place and in the home. It is extremely personal in its expression. Hearts break in sounding it. Strong men give way to emotion at hearing it. But with it has come the sign of a great hope. America, in cooperation with the Allies, sent her armies forth in response to the demands of a spiritual ideal. To demonstrate that right is greater than might, her sons lie buried in France and at the bottom of the sea. Men are asking what it all means. An interpreter for the age is asked for. The Church of Jesus Christ is responding with the message of the Master phrased in terms of the day in which we live.

In order that this message may be so interpreted that every man, woman, and child shall understand, the Methodist Episcopal Church is pushing its missionaries into every nook and corner of the land. In order that they may be properly equipped for their task it is furnishing them with material means beyond anything it has ever undertaken before. In order to secure this money the church is asking its entire membership to share with its leaders in making possible the new conquest. What a response to the conditions prevailing in the communities of the land! In city, town, and village, the people are being summoned to do big things for the sake of the kingdom of God. And this not that a denominational church may be glorified, but in order that Christian democracy may be the dominating force in the life of the people. Young men and young women are being called to carry our democracy to the ends of the earth. World responsibility is being recognized in a large way. And the first essentials are being provided for by an adequate teaching and practice of Christian democracy at home.

The Day Dawns—Are We Awake?

What of the morrow? The outlook is fair and hopeful. When the church teaches the principles of Christian democracy so that the common spiritual needs of every citizen are met in Jesus Christ, we may send forth the news to all the earth that American democracy is the answer to their cry for national foundations which will not only endure, but make better the nation from year to year. The church is at its task. The Methodist Episcopal Church is on the quest for $80,000,000 to help in doing its part of the task at home and abroad. Its celebration of a hundred years of its missionary activities is in the form of an advance to even greater things. Four million members of the church are back of the movement. Some of the success of the new day depends upon the securing of the money needed to do the task. This success depends upon the individual who wants the world to have the privileges and blessings prized by him.

Christian democracy will guide the affairs of America just as soon as you practice it and make possible its teaching to your fellows along the way!

Questions for Discussion

1. What is our present responsibility with reference to Christian democracy?
2. Discuss the religious questions which war has brought to the surface.
3. Show in what ways the Methodist Episcopal Church has always been evangelistic.
4. What are some of the new points of contact, from a religious viewpoint, to which evangelism must give heed?
5. In what ways has the church ministered to our boys in khaki and blue?
6. What is the Department of Evangelism? What is its task?
7. What do you understand evangelism to embrace?
8. Discuss the new vision which has come to us from the trenches.
9. How may an Annual Conference be organized effectively for evangelistic work? A district?
10. Discuss the value of training laymen for evangelistic work. How may this training be done?
11. What is an accredited evangelist?
12. Discuss the "soap-box university" and its need of strong preachers.
13. How may industrial toilers be ministered to in their shops?
14. Discuss the evangelism of the eye. How may its usefulness be increased?
15. What new note has been struck in our national life?
16. Discuss Methodism's great movement for world-democracy.
17. What is our personal responsibility for making America a Christian democracy?

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Introduction to Rural Sociology. By Paul L. Vogt. $2.50.
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The New Democracy. By Walter E. Weyl. $2.00.
Our Democracy, Its Origins and Its Tasks. By James H. Tufts. $1.50.
The Oregon Missions. By James W. Bashford. $1.25.
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Leaflet literature on all phases of Home Missions and Church Extension work may be secured, without charge, by writing to the Board of Home Missions and Church Extension of the Methodist Episcopal Church, 1701 Arch Street, Philadelphia, Pennsylvania.

Blazing the Trail. By W. W. Van Dusen. 75 cents.
The Missionary Pioneer. By John Stewart. 25 cents.

The books here listed may be purchased from The Methodist Book Concern.

APPENDIX

THE CENTENARY OF METHODIST MISSIONS IN A NUTSHELL.

1 A Celebration of the One Hundredth Anniversary of the organization of the Methodist Missionary Society.

2 A World Program based on careful surveys of need and opportunity.

3 A campaign to release the prayer power of the church by enrolling tens of thousands in the Fellowship of Intercession, and training them as prayer helpers.

4 A stewardship drive to secure the enrollment of a million Methodists who will acknowledge their stewardship by the payment of the tithe.

5 An appeal for life service to recruit a large number of new workers for the ministry, home and foreign missions, and for service in the local church.

6 Special Centenary activities in the Epworth League, featuring stewardship, prayer, and mission study, with a thorough presentation of the Centenary message and methods at all institutes.

7 A movement to make the Sunday school missionary in spirit, and to insure a very definite expression of this spirit through prayer and offerings of money and life. The Sunday school financial goal is $10,000,000.

8 Unprecedented publicity through the church papers, Missionary News, World Outlook, the Centenary Bulletin and the secular press.

9 A church-wide educational campaign with mission study, missionary instruction in the Sunday school, and the use of lantern slides, charts, posters, and other pictorial materials.

10 The enlistment and training of at least one hundred thousand leaders to carry the Centenary message and methods to the last member and adherent of the Methodist Church.

11 A nation-wide organization of the country by territorial divisions, conferences, districts, groups, and local churches.

12 An allotment of financial goals to be voluntarily accepted by every district and local church in Methodism.

13 A national simultaneous ten-day financial drive to secure pledges for eighty million dollars, to be paid during a period of five years.

14 A series of great meetings throughout the church to inspire and inform the membership.

15 A central patriotic Centenary Celebration at Columbus, Ohio, in June, 1919. The general theme of the program to be, "The Christian Crusade for World Democracy."

16 World-wide extension and conservation to sustain and surpass the standards of devotion and giving set by the Centenary.

HOME MISSIONS AND THE CENTENARY OF METHODIST EPISCOPAL MISSIONS

In celebrating the Centenary of Methodist Episcopal Missions, as authorized by the General Conference of the Methodist Episcopal Church at Saratoga Springs in 1916, the Board of Home Missions and Church Extension of the Methodist Episcopal Church plans the following program. Full details may be secured by writing to the Joint Centenary Committee, 111 Fifth Avenue, New York city. The items are here given in the order which corresponds to their treatment in the text of the book. The first figure in each instance is the number of projects, the second the amount needed to finance them. This figure is the Centenary asking for a period of five years.

CHAPTER I.

DEMOCRACY'S FOUNDATIONS

The building of more and better churches and the aiding in the support of ministers of high caliber in the frontier.

Equipment	874	$1,039,800
Maintenance	795	950,085
Total		$1,989,885

CHAPTER II.

THE RURAL OPPORTUNITY

The carrying out of all the rural projects included by district superintendents in their Centenary statements; a campaign for increasing the efficiency of the rural ministry; cooperation with other agencies in establishing effective training for rural leadership.

1. Favorable Rural Communities

Equipment	1,110	$1,889,050
Maintenance	1,101	1,245,275
Total		$3,134,325

2. Isolated Rural Communities

Equipment	142	$383,550
Maintenance	367	582,180
Total		$965,730

3. Industrial Rural Communities

Equipment	99	$528,850
Maintenance	152	484,740
Total		$1,013,590

4. Highlanders of the South

Equipment	158	$294,050
Maintenance	115	203,150
Total		$497,200

CHAPTER III.

OUR FUTURE CITIZENS

ITALIANS

The strengthening of certain Italian centers where successful work is being accomplished. Building churches suitable for the Italians' need of color and life. The inaugurating of the program on page 71.

Equipment	50	$961,800
Maintenance	131	636,300
Total		$1,598,100

Eastern European Groups

The Christianizing and Americanizing of the Eastern European groups. The establishment of churches and missions. The betterment of their social life. The circulation of good literature. Strong, well-organized evangelistic campaigns. These peoples include the following groups: Slav, Lettic, Finno-Ugric, and Semitic.

Equipment	33	$487,300
Maintenance	72	318,190
Total		$805,490

Miscellaneous Foreign-Speaking Groups

Social service and welfare work is planned for these people by means of language pastors, directors of religious education, women workers, visiting nurses, and deaconesses connected with English-speaking churches. Evangelistic campaigns, classes for speaking English, efforts to lift the standard of living, and movements to Americanize are part of the program planned for these Finns, Syrians, French-Canadians, Armenians, and Greeks.

Equipment	7	$76,500
Maintenance	26	122,250
Total		$198,750

CHAPTER IV.

"WHERE CROSS THE CROWDED WAYS OF LIFE"

Industrial Groups in the City

Initiating a program of evangelism, religious education, and social uplift. Building neighborhood churches in polyglot industrial communities.

Establishing community churches in neglected sections. Adding parish houses to the equipment of old family churches for general institutional work. Providing a personnel to consist of the modern type of social service expert.

Equipment	230	$4,799,950
Maintenance	434	1,962,850
Total		$6,762,800

Downtown-Transient-Polyglot Masses

The building of new and well-equipped churches which can supply facilities for religious education, lectures, classes, clubs, and general recreation. Remodeling family churches in such neighborhoods so that they can conform to their new program. Establishing dormitories as a step in solving the lodging-house problem. Establishing downtown clinics; supplying special workers. Organizing classes in religious education, English, hygiene, domestic science, and industrial crafts. Making the church a center for Americanizing influences and training in citizenship.

Equipment	51	$5,945,000
Maintenance	178	863,750
Total		$6,808,750

Strategic City and Suburban Fields

Furnishing a stimulus to building churches in promising fields by giving part of the cost. Building new churches in fields already occupied, but where the present plant is totally inadequate; keeping the standard of church buildings up to mark set by municipal and private buildings; improving and enlarging churches where the growth of the district requires it; giving pastoral aid so that able men may be secured for the critical years following the founding of a new church; and making the church a center for community life, especially in the suburbs, by organizing clubs, social affairs and lecture courses.

Equipment	755	$5,827,650
Maintenance	511	935,250
Total		$6,762,900

CHAPTER V.

THE NEGRO AND THE CHURCH

The Negro in the South

The developing of a better-trained ministry. Church buildings adapted to community service. Typical community centers in agricultural districts. Model parsonages in selected places as demonstrations of home

life. Cooperation with other denominations. Study of conditions in all Negro communities as to industrial, social, moral, and religious needs. Etc.

Equipment	808	$1,684,850
Maintenance	600	903,825
Total		$2,588,675

THE NEGRO IN THE NORTH

The immediate building of more churches. Enlarging of those already built. Supplying the pulpits with men able to guide the newcomers in readjusting their lives. Furnishing community centers for lectures and recreation. Giving the young people wholesome amusements. Providing temporary quarters for Negro girls and women just entering the city. Organizing domestic science courses so that women who were plantation laborers in the South may learn a new means of livelihood.

Equipment	125	$1,164,250
Maintenance	116	219,350
Total		$1,383,600

CHAPTER VI.

CHRISTIAN DEMOCRACY POWER PLANTS

Church extension work is listed in all of the tabulations placed under the other chapters. It is a part of practically every phase of the Centenary Program. We list here only

THE DEVELOPMENT OF CHRISTIAN LEADERSHIP

Strengthening regular churches located near student groups, by helping to get special equipment and better leadership. Providing a student building or Wesley foundation in State and independent institutions attended by large numbers of Methodist students. Appropriating $125,000 to be expended in fellowships and scholarships for students who show promise of becoming effective leaders. Providing special conferences and limited training for ministers already in the field who cannot leave their pastorates. Establishing training schools for Christian leadership in connection with the following institutions:

1. Boston University, using Morgan Memorial as the laboratory.
2. The Church of All Nations, New York city, in connection with Columbia University.
3. Smithfield Street, Pittsburgh, in connection with the University cultural group of Allegheny County.
4. The Chicago Training School.
5. A program of training for Rural Leadership in connection with State Agricultural Colleges.
6. The Mid-Pacific Institute, Hawaii.
7. Furnishing enlarged educational facilities in Porto Rico and in

the Pacific Southwest for training leaders to work among Latin-Americans.

Equipment	51	$2,195,800
Maintenance	74	498,650
Total		$2,694,450

CHAPTER VII.

VARIANTS OF THE TASK

Mormon Territory

Building new churches, and strengthening old ones, so that Methodism can continue to stand for Christianity, education, and patriotism in the heart of the Mormon territory. Creating a strong evangelical program to hold those already affiliated with the church; influencing the Mormons into laying more emphasis on the Bible, and attracting both dissatisfied Mormons, and those with no religion. Making a special effort to reach the young people in the colleges and universities. One of the projects which the Centenary is asked to help is the building of a $100,000 church and student center near the University of Utah in Salt Lake City. Aiding in pastoral support so that capable men may be obtained.

Equipment	46	$122,250
Maintenance	32	87,300
Total		$209,550

The North American Indian

The appointment of more resident missionaries speaking an Indian language. The training of native Indian preachers. The establishment of more Sunday schools. The appointment of Indian women workers, to bring Christianity to the women and children on the reservations, to teach sanitation and domestic science. Greater cooperation with other Protestant denominations.

Equipment	5	$5,950
Maintenance	30	122,500
Total		$128,450

Latin-Americans

The evangelization of Latin-Americans by large-visioned pastors, and directors of religious education of their own nationality. Providing trained and capable women workers, besides American religious directors with administrative ability, who can plan community programs. Lifting the standard of the gospel appeal by better facilities in buildings, location, and equipment. Americanizing the Latin-Americans and making citizens of them. Adapting Morgan Memorial ideas to Latin-American needs. Relieving cases of physical need through constructive and mutually self-respecting social work. Recruiting leaders in community uplift by pro-

viding a complete course of practical industrial work, such as is given at Hampton Institute. Promoting friendly relations on the border by counteracting efforts to embroil Mexico and the United States.

Equipment	115	$733,450
Maintenance	123	568,950
Total		$1,302,400

Oriental Missions of the Pacific Coast

THE CHINESE

Greater efforts to reach the Chinese in population centers. The opening of new day schools. Further development of the Sunday school. The appointment of traveling missionaries to reach the Chinese in scattered rural communities.

Equipment	6	$24,000
Maintenance	20	64,750
Total		$88,750

THE JAPANESE

The establishment of supplementary day schools to provide what our public schools cannot give. Aid in reestablishing the Japanese Christian press. Increasing dormitory accommodations for single men. Greater efforts and efficiency in Sunday-school work in order to keep pace with the rapidly increasing number of Japanese children. Special stress is laid on the proposed new Japanese Church at Los Angeles.

Equipment	7	$33,800
Maintenance	33	67,410
Total		$101,210

The Alaskan Mission

The appointment of more pastors and a general missionary to cover the whole field.

Equipment	3	$22,500
Maintenance	10	54,000
Total		$76,500

The Hawaiian Mission

The appointment of more Japanese, Korean, and Filipino pastors who have been trained in America, and who speak English. The establishment of a minimum salary of $900 a year for married pastors, so that the Church will secure an adequate working force for this difficult field. Extensive development of the Sunday school to keep pace with the rapidly growing Oriental birth-rate, especially the Japanese and Filipino.

Equipment	15	$433,275
Maintenance	61	208,150
Total		$641,425

THE PORTO RICAN MISSION

The establishment of more churches and chapels throughout the country districts. The appointment of more native church workers. The providing of these leaders with a higher education than offered by the public schools. Special attention in both the schools and churches to training in citizenship. Cooperation with other denominations in non-sectarian educational work.

Equipment	68	$118,220
Maintenance	24	95,660
Total		$213,880

CHAPTER VIII.

THE CHALLENGE OF THE CHRIST

The program of the Department of Evangelism as discussed in this chapter furnishes the types of projects for the Centenary.

Maintenance of Evangelists	48	$201,000
Total		$201,000

CENTENARY PROGRAM TOTALS SUMMARIZED BY SUBJECTS

MATERIAL EQUIPMENT	NO.	TOTAL COST	CENTENARY ASKINGS
New buildings	2,506	$53,038,950	$24,277,295
Remodeling	1,035	5,594,700	2,794,900
Parsonages	1,188	2,560,700	983,650
Special	43	813,000	716,000
Total	4,772	$62,007,350	$28,771,845

MAINTENANCE	NO.	CENTENARY ASKINGS
Ministers—		
a. Missionary	1,344	$2,487,525
b. Self-supporting in 5 years	2,220	2,428,435
Language Pastors	250	1,037,260
Directors of Religious Education	258	1,563,850
Women Workers	486	1,587,610
Deaconesses	131	270,835
Superintendents	46	396,650
District Missionary Aid	155	532,900
District Evangelists	48	168,500
Others	115	772,000
Total	5,053	$11,265,565

GRAND TOTAL, $40,037,410.

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